

BHAVAŚANKRĀNTI SŪTRA



BHAVAŚANKRĀNTI S'ĀSTRA

WITH THE COMMENTARY

OF

MAITREYANĀTHA

*Restored from the Tibetan and Chinese Versions and edited
with the Tibetan Versions and Introduction, etc.*

BY

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1935

Dedicated

· To

Maharsi Gurudeva

RABINDRANATH TAGORE

Who is the first to introduce

Chinese and Tibetan Studies

In India

Your
Sanskrit rendering looks clear, easy, pleasant. Having
got such a full mastery of Sanskrit and Tibetan
I wish you may go on with that sort of work
which brings home to the Indian reader Indian
texts to which he can not have access. The revival
of Buddhist studies, as one of the prominent
features of modern India, it means the recovery
of a big part of the past too long forgotten, and
this is the way open to an Eastern "Renaissance".

O. L. S. S. S.

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PREFATORY NOTE

THE present edition of the restored text of the *Bhavasankrānti-sūtra* and Nāgārjuna's *Bhavasankrānti-Sāstra* with the commentray of Maitreyanātha is based on the Tibetan versions found in the *Kanjur* and *Tanjur* which are preserved in the Adyar Library. As the author himself has pointed out, the Samskṛt originals of these works having been lost, the only method to recover them seemed to be to apply ourselves assiduously to these Tibetan and Chinese versions. The same fate has also been shared by certain other important works in Samskṛt, as, for example, the *Pramāṇa-samuccaya* of Dinnāga.

The importance of the study of Tibetan and Chinese Literatures for students of Ancient Indian Literature is now being increasingly recognized in India. There is provision at the University of Calcutta and the Vishvabharati for the promotion of such studies. It is earnestly hoped that similar provision will be made at the other Indian Universities and Research Centres at no distant date.

For undertaking the publication of this work, the Adyar Library had the good fortune of enlisting the devoted services of the eminent scholar Paṇḍit N.

Aiyaswami Sastri who had the benefit of being trained under the veteran scholar Mahāmahopādhyāya Professor Vidhushekhara Bhattācharya (now of the Calcutta University) The restored text has already won the appreciation of savants like Sylvain Levi whose letter is printed on page v I beg to tender my grateful thanks to Pandit Aiyaswami Sastri who has placed his most valuable and scholarly services, so freely and generously, at the disposal of the Adyar Library

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G SRINIVASA MURTI,
Honorary Director

PREFACE

THE restoration and edition of the Bhavaśāṅkrānti-sūtra and Nāgārjuna's Bhavaśāṅkrānti Śāstra with the commentary of Maitreya-nātha are based upon the two Tibetan collections called respectively Kanjur and Tanjur preserved in the Adyar Library. The Sūtra is found in the Kanjur, Mdo, Vol. XVII, No. 7 and the Śāstra with the Ṭikā in the Tanjur Mdo, Vols. XVII, Nos. 18, 19, XXXIII, No. 95 and XCIV, No. 7. For the Chinese versions of the Sūtra and Śāstra I have made use of the Tripiṭaka in Chinese (Taisho ed.) of the Adyar Library, Vols. 14, Nos. 575, 576 and 577 and 30, No. 1574. There is no Chinese version of the ṭikā. The Sanskrit originals of these works have been lost, and I have been able to restore them into Sanskrit from the respective Tibetan and Chinese translations and to present to the public in these pages. All the points regarding the authenticity and nature, etc. of the Sūtra and the authorship and date, etc. of the Śāstra are dealt with in detail in the Introduction.

Now I must express my gratitude to Dr. G. Srinivasa Murthi, B.A., B.L., M.B. & C.M., Vaidyaratna, the enlightened Director of the Adyar Library and to Prof. C. Kunhan Raja, M.A., D. Phil. (Oxon.), the learned Editor of the Bulletin and Curator for Eastern Section of the Library, for bringing out the book in the *Serial Publications* of the Bulletin.

1. December, 1938

N. AIYASWAMI SASTRI

INTRODUCTION

I

THE BHAVASANKRĀNTI SŪTRA

THIS Sūtra as its title in the Tibetan version implies, belongs to the Sūtra Literature of the Mahāyāna Buddhism. The authenticity of the Sūtra and its title can be asserted from the references made by *Mahāvīryūtpatti* which mentions it as one of the Sūtras of antiquity in the Mahāyāna Buddhist Literature, and also by several Ācāryas like Maitreya Asanga and Candrakīrti both of whom quote the Sūtra by its title in their works *Bodhisattvabhūmi* and *Madhyamakāvatāra* respectively.

The Sūtra has three translations in Chinese (See Nanjio's Catalogue, Nos 284, 285, 526) and one in Tibetan (See Csoma leér's *Analysis of Kanjur*, Vol. XXII. No. 7) The first Chinese translation was made by Bodhiruci of the Northern Wei Dynasty A D. 386-534; the second by Buddhasānta A D 539 of the Eastern Wei Dynasty A D 534-550; and the third by I tsing A D 701 of the Than Dynasty. The Tibetan translation was done by the Indian Pandits Jinamitra

and Dānaśīla and revised by Lotsava vande Ye. s'es sde (vandyā jñānasena). Of these, the last two flourished under the reign of the Tibetan King Khrīlde-sron-btsan 818-838 A.D.¹ The description of these 3 Chinese translations is given by Nanjio in his Catalogue to this effect that the first two translations are similar ones but different from the last one and there is nothing in the Tibetan corresponding to them and that only the last translation is similar to the Tibetan one. But a careful perusal of these translations—comparing each other—will reveal that they are only versions of this Sūtra in different recensions. Their subject-matter is one and the same, *viz*, the Buddhist theory of Rebirth in the form of dialogue between the Buddha and Bimbisāra, the king of Magadha.

Now some remarks about the title and some other allied details of the Sūtra may not, I think, be out of place here.

All forms of Buddhism, Hinayana and Mahayana maintained the doctrine of *anātman*, that is to say, they denied the existence of an immutable uncomposite self in living beings but replaced it by the Five Groups of Elements (*skandhas*) *viz*, 1 Physical element (*rūpa*), 2 Feeling (*Vedanā*) 3 Ideation (*samjñā*), 4 Volition (*samskāra*) and 5 Pure Consciousness (*viññāna*). These groups are impermanent and momentary (*Kṣaṇika*), appearing and disappearing every moment. There is not a permanent Principle around which they enter into

¹ See *Sikṣasamuccaya*, Introduction, p. 5 and references given thereon.

unity and function. They, however, become co-ordinated by the law of interconnection and bring about an apparent unity producing one stream of events (*santāna*). This stream, Buddhists say, is spoken of as self or *ātman* in the common parlance of men of unphilosophic mind.

Now the question naturally arises as to future life. Since a permanent self is not admitted by the Buddhists, what is it that is going to survive in the future life? The answer is that the rebirth in their opinion is only a continued appearance of other five groups in the new sphere of existence without having any permanent stuff or principle transmigrating from one existence to another. The stream of five groups of elements pertaining to the present life continues in series like a flow of river till the resultant fruit (*vipāka*) of the past action is completely exhausted or some other external cause³ of death comes in. Then at the moment of death the action comes into play. Consequent upon it, the new groups of elements belonging to another life appear no sooner than the old ones vanish. Rebirth, therefore, is anything but transmigration³ in the true sense of the term. This has been well explained by Buddhaghosa in his *Visuddhimagga*⁴. There he emphatically denies the transmigration (*sankranti*) of anything from the past existence to the present one (*tassa ca nāpi atīta bhavato idha sankanti atthi*, Vis Mag Chp XVII).

³ Compendium of Philosophy p 72

³ Warren Buddhism in Translation, 47

⁴ P T S ed p 554

There have been some sects of Buddhists called collectively Pudgalavādins who maintain the rebirth through transmigration (*sankrānti*). These sects, according to Buddhaghosa,⁵ are Vajjiputtakas and Sammitiyas. They give the name pudgala to "something conditioned by the elements (so far as they are organized) at a given moment in a personal life."⁶ This pudgala is regarded as surviving since it transmigrates by abandoning one set of elements and taking up a new one. It seems, therefore, that the Pudgalavādins are advocates of *Sankrāntivāda*. The Sarvāstivādins are also said to be advocates of *Sankrāntivāda* by Kamalaśīla, because they maintain that elements of existence bear two phases, *viz*, the real essence and momentary appearance, and their real essence exists always in past, present and future.⁷ Although only the five groups of elements pass in series from one existence to another existence without having any permanent stuff such as pudgala etc., transmigrating, yet the real essence is retained throughout, it is the same in all times. So Kamalaśīla calls the advocates of this theory Sankrāntivādins.

Now let us see what our Sūtra tells us with regard to Sankrāntivāda in dealing with the theory of rebirth. All the translations of the Sūtra except that of Bodhiruci, are very clear and quite in agreement as to

⁵ See *Points of Controversy*, § 1, pp 26—32

⁶ Dr Th Stcherbatsky *The Soul Theory of the Buddhists*, p 830

⁷ See *Tattvasaṅgraha* (GOS), p 13 and *Conception of Buddhism*, p 42

the statement that "none of the elements (*dharma*) transmigrates from this world to another world (*na kascid dharmah asmālokaṭ paralokam sankrāmati*) and yet death and rebirth come into play". But Bodhiruci's version, the earliest of all, on the other hand, reads that there really *is* one *dharma* going from this world to the future world, and therefore appears to follow the tenets of Sankrāntivādins so far as this statement is concerned. Taking this fact into consideration, the title "*bhavasankrānti*" certainly fits in to this version. In the other cases we must admit that the title was given to them implying that they explain the rebirth even without accepting an element (*dharma*) for transmigration. The term, therefore, seems to connote the idea that in the former case the transference of life-flux into one of the new spheres of existence takes place through an everlasting element and that the same happens without any permanent element in the latter case. But all the translations, Chinese as well as Tibetan, are silent as to whether this transition takes place directly after the moment of death or by continuity through some intermediate stages* for a short period (*antarābhavasantati*)—a theory which was postulated by some schools of Mahāyāna Buddhism⁹.

May we surmise from the above statement of Bodhiruci's version, that Sūtra was originally associated

* There are such three stages, viz., (1) Chikku Bardo, (2) Choñid Bardo and (3) Sidpa Bardo. See W. Y. Evans Wentz *The Tibetan Book of Dead*, a very interesting book on the subject.

⁹ See e.g., *Bodhicaryāvatārapañjikā*, pp. 333, 2, 474, 7.

author of the Sūtra would not have made the two diametrically opposite statements above referred to. So it is quite reasonable to conclude that one statement was original and the other was a later innovation.

A word as concerns the differences of the three Chinese and one Tibetan translations. We may notice two recensions in the main with all minor differences, which might have served as the basis of the existing translations. But as they are at present, no two versions agree with one another in all respects. That is to say no single version seems to be based on one recension exclusively. The table below will, I think, show this point.

BODHIRUCI	BUDDHĀSĀNA	I TSING	TIBETAN
1 2	1 2	—	—
—	—	1 2	1 2
3 6	—	—	—
—	3 6	3 6	3 6
7	—	7	7
—	7	—	—
—	8b	—	—
8a, b	8c, d	8a, b	8a, b
8c, d	9a, b	8c, d	8c, d
9a, b	9c, d	9a, b	9a, b
9c, d	—	9c, d	9c, d
10	13b c d	10	10
—	10	—	—
11	—	11	11
—	11a b	—	—
12	—	12	12
13	11c, d	13	13
14	12	14	14
—	13a	—	—
10	13b, c d	10	10
15	—	—	15
—	15	15	—

From this table one should not, however, assume that in the corresponding passages (of the Sūtra in different versions) there is a complete agreement in every respect and some other minor differences are inadmissible. On the contrary, some variations verbal or otherwise are noticeable. A few important differences among them may be cited here as specimen. In Sect. I of the Tibetan, number of Bhiksus is 250, whereas I-tsing has usual number 1250, so also other two Chinese versions. In Sect. 3, Bodhiruci, Buddhasānta and I-tsing read as the object of dream men and courtezans, gem like woman (*striratna*) and human female respectively in the place of *Janapadakalyāṇi* of the Tibetan. In Sect. 7 Bodhiruci and I-tsing have a five-fold classification of places for rebirth (*pañcagati*) while Buddhasānta and the Tibetan follow a six-fold one (*ṣaḍ-gati*). Agam Bodhiruci has invariably *hsing shih* for *caramavijñāna* of the Tibetan and for *i shih* (*mano vijñāna*) and *chien shih* (*pura-vijñāna*) of I-tsing. The word "*hsing*" of Bodhiruci literally means "to move, to go, to do," etc., and is equivalent of the Sanskrit *samskāra*, *caranā*, *caryā*, etc. So it is quite probable that the original before Bodhiruci, had contained, by mistake, the reading *caranavijñāna* for *caramavi* of the Tibetan. I have, however, rendered "*hsing shih*" moving consciousness, i.e., "consciousness at work." Such other differences are noticeable in the verse portion of the Sutra also. Readers will not, I believe, fail to note that in some places I-tsing has a few additions which no other versions have.

The original Sanskrit text of the Sūtra, which is lost, has been restored from the Tibetan translation. In restoring the original text, I have been able to identify directly or indirectly the major portion of the prose and verse sections of the Sūtra with originals. We may therefore claim with some degree of certainty that the original Sūtra has been, in the main, recovered from oblivion.

English translations of the three Chinese versions are made by me from the *Tripitaka in Chinese* (Taisho Ed.) Vol. 14, Nos. 575, 576, 577, revised by Dr. Sylvain Lévi of Paris and published here side by side in parallel columns along with a translation into English of the Tibetan version, so that the various readings in corresponding passages of the translations may easily catch scholars' attention simultaneously.

The text of the Tibetan version was copied by me from the Kanjur (Narthang edition) of the Adyar Library and once published with the restored Sanskrit text and an English translation in the *Journal of Oriental Research*, Madras (Vol. V, p. 246). Subsequently I have been able to get my copy collated with the original in the Kanjur (Peking edition) of the Bibliothèque Nationale in Paris by the courtesy of Dr. S. Lévi. Though the Peking edition does not make any departure in vital points from the Narthang one, still it helps us to correct the latter in some places. Now, I am able to present to the public the more correct text of the Tibetan version embodying all the better readings in the body of the text and giving others in the footnotes.

II

BHAVASAṆKRĀNTI SĀSTRA.

By this title, I propose to designate collectively all the three distinct recensions of Nāgārjuna's present treatise re-translated into Sanskrit from the Tibetan and Chinese translations in contradistinction with the Sūtra just spoken of. The Tibetan translations three in number are found in *Tanjur*, Mdo gi, XXXIII No 95, and ne, XCIV No. 7 representing one recension, and tsa, XVII No. 18 representing another one, while one Chinese version is found in the *Tripitaka in Chinese* Vol 30, No. 1574 representing still another distinct recension in prose. Thus these three recensions are called Bhavasankrāntiparikathā, (Madhyama)¹¹ Bhavasaṅkrānti and Bhavabhedasāstra in their respective translations. They all in colophons attribute the authorship to Bodhisattva (in Chinese), Ārya or Ācārya (in Tibetan) Nāgārjuna.

Now we find from the history of later Buddhism that there have been two Nāgārjunas; one being the celebrated author of the *Madhyamakasāstra* who lived about 200 A.D., and another, the author of several Tantric texts who is believed to have flourished about the first half of the 7th Century A.D. Which of these

¹¹ This word is not found in the title of the treatise proper, but found in the colophon only. So it seems that the adjective 'Madhyama' is prefixed by the Tibetan translator apparently to distinguish it from the Sutra of that name.

Nāgārjuna is really the author of this work we cannot say with any certainty at present. Nor can we assert whether this writer is another third Nāgārjuna. But since the Chinese translation was made by Sh'hu (Dānapāla) 980—1000 A.D., of the later Suñ dynasty (Nanjio's Catalogue No. 1305) we may take it (text) to have been long in existence before the 10th century A.D.

The treatise is a very short one consisting of 16 verses in the Bhav-parikathā recension; 19 verses in the Madhyama Bhav. and about 27 sentences in the Chinese. There is a *ṭkā*, commentary, on it by Maitreyañātha (Mdo. tsa, XVII, 19) to which I shall refer hereafter. The treatise in the Madh. Bhav. recension is divided into 5 Chapters. This division is also approved by its *ṭkā*. But no such division is found in the other recensions. The subject-matter of each chapter is as follows: 1. The unreality of all the separate elements of existence. 2. The unreality of the 5 groups of elements. 3. The Highest Wisdom. 4. Devices (*upāya*). 5. Two kinds of Truth. All these subjects are dealt with in the other 2 recensions also, but without chapter-division. A first glance of these 3 recensions will show how they differ from each other verbally though treating of the same subject. The Chinese version as mentioned before, is in prose form, while the Tibetan ones are in metrical form of anuṣṭup type except one verse in the Bhav. parikathā recension which is *upajati* metre. The following table will show where they agree and where they disagree from each other

BHAV.	PARI KATHĀ	BHAVA BHEDA	BHAV.	PARI KATHĀ	BHAVA BHEDA
1	1	1	—	7	—
2	—	2	10	8	—
—	2ab	—	—	—	16
—	2c, d	3	11	9	17
3	3	4	12, 13a	—	—
4a, b	—	5	—	10	—
4c, d	—	—	—	—	18
—	4a, b	—	13b, c	11a, b	19
—	—	6, 7	—	11c, d	—
5a, b	—	—	13d 15c	—	—
5c, d	4c, d	8	15d, 16a	12a, b	22
—	4e, f	9	—	12c, d	20
6a c	—	—	—	—	21, 23
6d	5a	10	—	12e, f	—
—	5b d	—	16b, c	—	24
7a, b	—	11	16d 17c	13	25
—	—	12	17d 18c	14	26
7c, d, 8	—	—	18d 19b	15a, c	27
—	6a c	—	19c	—	—
—	—	13	19d	15 d	—
—	6d	14	—	16	—
9	—	15			

We see in this table the disagreement among them more conspicuous than the agreement. Comparing all these recensions and their differences, one is led to conclude that these 3 recensions might have been gradually developed from a single original text in three different areas of Ancient India and that the existing 3 Tibetan and one Chinese translations should have been made from that distance 3 recensions. Among them, the Bhav. Parikathā, we may point out here, is not so much corrupted as the other 2 recensions are. To illustrate this point. The verse portion of the Bhav. Sutra as it stands in the Tibetan version, contains 7 verses. Out of these, five and a half verses are

reproduced in the Bhav. Parikathā at the end without alterations except in one or two places, while in the Madh. Bhav. we find them with additions and omissions and sometimes even in the mutilated form. The Bhavabhedasāstra, on the other hand, contains nearly all the corresponding matters in prose but not as many additional matters as the latter has. It is to be noted here that the last verse of the Bhav. Parikathā has no parallel either in the Sūtra or in the other 2 recensions.

Now let us see how this treatise came to be called Bhavasankrānti, what this title signifies here and how far it may be justified. At the end of the Chinese translation we find this statement: Thus have I expounded in brief in conformity with the Sūtra. This Sūtra appears to be the Bhava Sūtra. If so, we have to regard it as an epitome of that Sūtra. This fact may be corroborated by the title Bhav. Parikathā given to one of the recensions in the Tibetan, which (title) seems to stand for Bhav. Sūtraparikathā, i.e., an exegetical treatise about the discourse on the transference of the life-flux into new existence. According to the statement just mentioned above, the treatise was believed to be a summary of the Sūtra, and on that account, I think, it assumed the title Bhavasankrānti. But the import of the title here seems quite different from that of the Sūtra. For, the Chinese version bears the title Bhavabhedasāstra which corresponds to that of other recension, Bhavasankrānti, and therefore they appear synonymous mutually denoting "Crossing away from the worldly existence"

and not "the transference, etc." as in the case of the Sutra. Another interpretation is made possible from considering the *tīkā* of Maitreya-nātha. This is stated at the end of the *tīkā* — Thus end the Devices (*upāya*) for transition of life flux into the 6 realms of existence and Buddhahood. This statement, if a genuine one, amounts to indicate that this treatise with its *tīkā* was regarded as one of the manuals which may advocate that the ways and means prescribed therein, if they are duly performed, will lead us into the 6 realms of existence or Buddhahood without entering into the unhappy life of intermediate stages after death. The title Bhavasankrānti therefore, in this connection, seems to signify that the transference (*Sankrānti*) of life complex (*bhava*) [into a new sphere of existence or Buddhahood direct from the moment of death]. But we have no other evidence in the *tīkā* apart from the statement above referred to, to prove that the treatise with the *tīkā* was associated with any part of the Manuals of the Bardothodal type.¹²

Now with regard to the justification of the title. It is stated above that the subject matter of the Sutra is a theory of rebirth, *i.e.*, an exposition of how rebirth takes place through the actions which are but momentary. This has been fully explained by the Buddha by quoting a dream illustration. Just as we see a beautiful woman in our dreams and recall to our mind the same dreams in waking state, so the past actions that have been performed long ago

¹² Such as the Tibetan *Book of Dead*, etc.

appear before the mind's eye of a dying man and due to those past actions rebirth takes place. At the end of the Sutra there are 7 verses which speak of the real nature of the existing world and explain what the Relative Truth is and what the Absolute Truth is. It is generally believed that these 2 forms of Truth were first introduced into Buddhism by one of its earlier schools, Sastyasiddhi,¹³ and then emphasised by Nāgārjuna for understanding the deep real import of the Buddha's teaching.¹⁴ Here we find the Buddha himself introducing and illustrating them in brief. The treatise as said before, reproduces most of these verses at the end. It is solely on this ground that it should have assumed the title of the Sutra, since no other characteristic features of the latter could be traced in it. We are, therefore, really at a loss to explain in any other way the connection between them. The *tikā* also gives no clear indication here. Nevertheless while reading it in the Chapter I one may form an impression that the commentator who, discussing the unreality of things, quotes several scriptures in order to elucidate the infallible character of actions, though momentary, in bringing about the fruits even in the absence of any permanent principle, has in view all the while the Sutra which in prose section maintains the same idea implicitly. But nowhere he quotes a single line from that Sutra with one exception in the last Chapter and that too without naming it.

¹³ See Yamakamugōin *System of Buddhist Thought* p 173

¹⁴ See *Madhyamaka Sūtra*, XXIV, 9

The *raison d'être* of the treatise is to instruct us how one may attain the Omniscience of Buddha with regard to all things in all aspects. Though the text has only *Sarvajña* or *sarvajñāna*, we must assume that it stands for *Sarvākārjña*, for it is the chief aim of training in the Mahāyānic path. Our authority for this assumption is *Asanga-Vasubandhu's Sūtrālan-kāra* XI, 2, where these two terms are used as synonyms. To fructify that result two factors are said to be necessary *viz.*, Analytic Wisdom (*prajñā*) and Devices (*upāya*). The former represents the realisation of the unreality of all the separate elements and thereby of the 5 groups of elements, while the latter consists in 6 forms of Transcendental Virtues, Charity, etc. And again the former is more important than the latter. A Bodhisattva deficient in Analytic Wisdom would never accomplish the object of his career notwithstanding the colossal merits that he derived from the acts of Charity, etc. The author therefore speaks of that Wisdom first in 3 Chapters : *e*, the unreality of the separate elements of existence (1), that of 5 groups of elements (2), and the Transcendental Wisdom proper (3). Then in the next Chapter the Devices, 6 forms of Transcendental Virtues are treated of in brief which are explained at length in the *tikā*. The Double Truth forms the subject-matter of the last Chapter. It is to be noted here that the recension of Madhy Bhav. with its *tikā* emphasises above all the necessity of Guru's Instruction for achieving the Omniscience of Buddha. This seems an attempt on the part of the

editor of this recension—because no other recension has this—to link up this Chap. with the previous ones which would stand otherwise unconnected.

Although the two schools of later Buddhism, *viz.*, Mādhyamika and Yogāchāra, widely differ from one another in the metaphysical and other matters, nevertheless they agree with regard to the final goal of Bodhisattva's spiritual career, that is the realisation of Dharmakāya, Buddha's Cosmical Body. The ways and means to fulfil this goal are different and peculiar to each school. Yōgāchāras hold that the external world as appears to us is a mere murmur of the mind, the construction of imagination, and unreal; but its real nature is the Absolute Essence which is not to be differentiated into subject and object and expressed in words, but to be realised. When the Bodhisattva fully realises that the object of the external world is nothing but mind and then that even the latter itself as subject is unreal because of the unreality of the object, and thus becomes free from all obscurations which stand in the way of perceiving the Absolute Essence directly, he obtains the direct intuition of the latter and after penetrating into it repeatedly he becomes one with it. Thus he is said to have realised the ultimate goal, the Cosmical Body of Buddha (see *Sūtralankāra* with *Bhāṣya* VI, 6-9)

Mādhyamikas, on the other hand, maintain that every element of existence is unreal, similar to a vision in mirage. Its reality consists in *Sūnyatā*. This *Sūnyatā*, says Nagārjuna (in his *Sāstra* XXIV, 18), is

dependent origination. That which originates through causes and conditions is devoid of self-existence (*nish-svabhāva*), and hence Sūnya. So all the elements without exception happen to be dependent on some causes and conditions just as short and long are related mutually. When a Bodhisattva repeatedly ponders over this Non-substantiality of all the separate elements of existence and thereby all the obscurations are entirely removed and then the idea of Non-substantiality also is shunned ;¹⁹ the Enlightenment known as the Cosmical Body of Buddha is made manifest. Now he is considered to have reached the goal

Truly speaking, therefore, the realisation of the Non-substantiality (*Sūnyatā*) is not final goal, but serves as means to realise the latter, that is the Cosmical Body of Buddha. "The Doctrine of Sūnyatā," says Nāgārjuna (in his Sāstra XIII, 8), "is introduced by the Buddha as an antidote against all the ill-formed views of Ens or Non ens. One should not therefore, cling to that idea. Those who do the same, are said to be incorrigible." In view of this statement the term *Sūnyatā* as applied to the Absolute is only a misnomer. This very same point is well expressed in the following line of the treatise अमृतं नाम शून्यता, सत्त्वो नाम निमित्तमात्रम्. (tika). Again that the Non-substantiality (*Sūnyatā*) is not in itself the Absolute Truth is also endorsed by the Sutra as well as the treatise :

सामग्र्या दर्शनं यत्र प्रकाशयति नापकः ।

प्राज्ञोपचारभूमिं ता परमार्थस्य बुद्धिमान् ॥

¹⁹ See *Bodhicaryavatāra*, IX, 33c, d

This, I think, amounts to say that all effects like perception become originated through causes and conditions and hence Śūnya and that their Śūnyatā is said to be the Absolute Truth only by way of *upacāra*, metaphor, in other words it is so only in so far as it helps us to realise the Absolute Truth as said before. According to this Sūtra and the treatise therefore, we have to understand that wherever in the Mahāyāna Sūtras and Śāstras the term Śūnyatā is used in relation to the Absolute Truth, it is done so only metaphorically (*anupacārika*). Because the moment all the discursive thoughts including that of Śūnyatā are completely arrested (*sarvaprapañca-upaśama = Śūnyatā*) the Absolute Truth, i.e., Dharmadhātu or Dharmakāya is realised in its full form, the latter is spoken of Śūnyatā by way of *upacāra*. This Absolute can be communicated only in this manner and no other way, since its real nature is to be realised introspectively (*pratyātmavedya*) and never comes within the cognisance of the two categories, existence or non-existence (*advaya*).

III

BIHVAŚANKRĀNTIṬĪKĀ

This, as I said before, is a commentary on the present treatise (Madhyama recension) of Nāgārjuna. It is attributed to Pandita Maitreya-nātha in its colophon. Let us see who this Maitreya-nātha is.

One who goes through P. Cordier's *Catalogue de fonds Tibetan* carefully, will recognise that there must have been more than one Maitreyanātha in the Buddhist Literature. The first Maitreyanātha whose personality is successfully established by Dr H. U¹⁶ as a historical fact, is a Guru of Āryāśaṅga. The second is known to have been a contemporary of Sarahapāda (about 650 A.D.), for we have in Tanjur Rgyud hgral¹⁷ a work entitled "A Dialogue between Saraha and Maitripāda", མཉའ་མེད་ཀྱི་པུ་ཐོ་མཉེན་, where Maitripāda, a prince (*rājaputra*, *rgyal sras*) puts questions regarding Mahāmudrā and other allied topics, and Sarahapāda, a noble Brāhmin (*bram ze chien, po*) answers them. And there appears a third Maitripāda to whom we may attribute some Tantric works about 15 in number found in the Rgyud hgral of Tanjur¹⁸. And again there is another Pandita called Ācārya Maitripāda—probably the third one—to some works¹⁹. All these scholars have epithets Pandita, Guru, Bhattacharya, Jin, Śāstrin, Prabhu and so on, indiscriminately. Tibetans do not seem to have made much distinction in applying to one and the same person the different names Maitri, Maitreyanātha, Maitreyapāda, Maitrinātha, and

¹⁶ See his article "Maitreya as an Historical personage" in the *Indian Studies* in honor of Charles Rockwell Lanman, p. 95.

¹⁷ Vol. I. XXXV, 13, 30—31 (Narthang 29b, 2—30b, 4).

¹⁸ Vol. I. XIII, 34, XIV, 12, 13, XVI, 26, XLV 1, 17, 22, 23, 34, XLVIII, 114, LXIX, 111, LXXXII, 80, 88, 90, 116, 104.

¹⁹ Tanjur, Rgyud hgral LXXXII, 99, 100, Catalogue as reproduced in P. Cordier's *Catalogue*.

Maitripāda and so on. Sometimes, we find in the *Catalogue de fonds Tibetan* of P. Cordier the statement that Advayavajra, Avadhūtipāda and Maitripāda are one and the same persons. Since we have more than one Maitreya, it is not safe to assume that works attributed to Maitreyanātha, or Maitrīnātha or Maitripāda, etc., should have been written by one and the same person ; but each and every case should be judged individually from the internal evidence or otherwise.

Besides this, Tārānātha mentions a Maitrīnātha who belongs to Śrīparvata. And he gives further details that the latter died 9 years later after the celebrated King Nayapāla of the Pāla dynasty of Bengal, about 1040 A.D. assumed the rulership of 35 years.²⁰ Though he mentions no work to have been written by Maitrīnātha

²⁰ The following is a full account of Maitrīnātha as given by Tarānātha, in his *Geschichte des Buddhismus*, translated by A. Schiefner, pp. 243—4.—At the time of the King Bhejapāla, a little after the death of the 7 learned Gate keepers, Atiśa known as Dipaṅkara Śrījñāna was invited as paṇḍit. He guarded Otantapurī. Not long thereafter, the activity of Maitrīnātha became widespread. At the time when Maitrīnātha went away from Śrīparvata, it was already some years later that the 6 wise Gate keepers with Śānti as their head had disappeared. So the ancient histories testify and which the Dohas have cleared up as nonsense and groundless. Further the erroneous Dohātales supposed that Maitrīnātha has been a rebirth of Kṛṣṇācārī and was known as Jvālāpatīcarjā dhara Kṛṣṇa . . . ; this history is only throughout confused, and passionately asserted ; for the opinions that Carjadhara Kṛṣṇa is other person than Kṛṣṇācārī are without all foundation. (If) One looks into some small works of Ācārya Amitavajra, the mistake is removed.

The King Bhejapāla's son was Nayapāla. In all sources of biography it is shown that he was brought to the kingship when Atiśa came to Tibet and there existed a message sent from Nepal. Nayapāla exercised rulership for 35 years. 9 years after he assumed the office, Maitrīnātha also died.

of Śrīparvata, the latter might have written the work *क्रोधराजोज्ज्वलवज्राशनि नाम मण्डलविधि* (Rgyud hgral LXIX, 112), because in its colophon the author is said to be a resident of Śrīśaila in South India. We may take this Maitrīnātha be identified with Maitripāda III mentioned just before, and to him attribute the most of the Tantric works found in the *Tanjur*, if the other evidence does not prove the contrary.

Now let us see whether we could identify Maitreya nātha, the author of this *tikā* with one or the other Maitreyas mentioned above. It is generally believed that the author of that text is Nāgārjuna, the celebrated master and that of the commentary (*tikā*) is Maitreya-nātha, of the 5th century, the venerable *Guru* of Aryāśaṅga.⁴¹ This view is not to be deprecated wholly, for we find, in more than one place, some ideas common to this commentary and Uttaratāntra and other works of Maitreya-nātha (See passages on pp 35, 36, 45, 46 with footnotes thereon.) We, however, confront difficulty in adhering ourselves to that belief, because the *tikā* in the chap. 4 cites twice Śāntideva whose date is fixed as the later half of the 7th century (about 675-700 A.D.)⁴² In the first place two verses are quoted from the *Bodhicaryāvatāra*, Chap VI, 1 & 2, to show the due importance of the Perseverance. Again from the same work VII, 1, another verse is cited in defining Energy. Should these quotations have been

⁴¹ See e.g., Dr. G. Tucci, *Doctrines of Maitreya [nātha] and Aśaṅga* (Calcutta, 1930), pp. 3, 8.

⁴² See P. L. Vaidya, *Catuhṣatikā*, Introduction.

made by the commentator himself and not added by any later hand, he can never be identified with the celebrated master Maitreyanātha of the 5th Century A.D. Whether this commentator Maitreyanātha is one and the same as Mañtrinātha of Śrīparvata is a question to be solved by further investigations. If we, however, admit their identity, we would expect in the *tīkā* some distinct Tantric features such as 5 *dhyāni Buddhas*, *Mahāmudrā* and *Yuganaddha* and so on, because the works attributed to Mañtrinātha of Śrīparvata or Mañtripāda are all purely Tantric texts and put under the Rgyud hgral (*tantravṛtti*). The present *tīkā* on the other hand, is classified in the Mdo hgral (*Sūtravṛtti*) along with the 5 principle works of Maitreyanātha of the 5th Century A.D., who is certainly different from the Tantric writer, Mañtrinātha of Śrīparvata or Mañtripāda. It is noteworthy that nowhere in the *tīkā* occurs a single quotation from the known Tantric texts, while several other Sūtras like *Lankāvatāra*, etc., are cited.

I like to draw the scholars' attention to the following facts which seem to be contrary to the spirit of the Tantric sects of later Buddhism. (1) The way to realization of the Absolute is, according to the *tīkā* and text, two-fold, *i.e.*, *upāya* and *prajñā* and the *upāya* is not mere *Karunā* as in the Tantric school of Buddhism, but 6 Transcendental Virtues including *prajñā* as the 6th one and the most important among them as in the earlier Mahāyāna Buddhism. Its importance is emphasised with greater degree in the *Prajñāpāramitā* Literature itself and with all force

stressed in the *tikā* as in the works of earlier authors. This importance of the *Prajñā* element shown in the *Prajñāpāramitā* Literature, might have paved the way for a tendency sometimes met with in the Trantric sects of Buddhism to discard all the ten forms of moral ideals of the earlier Buddhism. But *Maitreyanātha* in his *tikā* considers them all as necessary as anything else and pays due importance to them.

(2) We know that in the earlier Buddhism the objective of the spiritual training is to attain the Arhat ship for oneself, in another words, a *S'rāvaka* strives to fulfil his own end, not taking into account the welfare of others, and consequently it goes by the name 'Hinayāna, Narrow Path', while later Buddhism has given rise to an altruistic tendency and put a great stress on a fact that a *Bodhisattva* should strive to attain Buddhahood for himself and for others as well and hence it came to be known as *Mahāyāna*, Broad Path. In still later school of Buddhism a greater stress is placed on the need of one's duty to others, so much so that in the spiritual career of a *Bodhisattva* the altruistic aspect (*parārtha*) becomes more important than the self interest aspect (*svārtha*). To render service to others being the primary object of *Bodhisattva*'s career, the Buddhahood is to be the goal only in so far as it helps to fulfil the former and hence it becomes only a secondary object. So says *Subhāṣitasangraha*

परार्थसपदबुद्धानां फलं मुख्यतमं मतम् ।

बुद्धत्वादि तदन्यत्तु तादर्थ्यात्फलमुच्यते ॥ (Fol 15)

No statement to this effect is found in the *tīkā*, but on the other hand it is clearly said, more than once, that the Bodhisattva's final goal is to realise Dharmakāya or to become Buddha

The following points in the *tīkā* may be regarded as having the flavour of the Tantric elements, though they do not represent the pure and distinct Tantric features (1) As I said before the *tīkā* with the text (Madhyamaka recension) puts an emphasis on the necessity of having one's own Guru for the attainment of the Omniscience of the Buddha. That the assistance of Guru is an indispensable factor for a truth-seeker to achieve his object is very well expressed in a period as early as Upanisads²³ Early Buddhism also declares that no disciple could become Arhat without hearing words from the Buddha, while the Mahāyāna Buddhism makes it clear that the help of a personal spiritual teacher (*kalyāṇamitra*) is necessary for a Bodhisattva to reach the final goal in addition to *Avavāda*—a theory, according to which the Bodhisattva during the meditation at some stage after taking the vow of Bodhicitta, has audience with all Buddhas and obtains mystic 'Instructions (*avavāda*) regarding *prātipatti*, etc²⁴ In still later Buddhism *etc.*, in the Tantric sect, Guru came to play a prominent role and sometimes he was made a personified God and an incarnation of the Buddha himself. Our *tīkā*, though not

²³ See e.g., *Chandogya* referred to in the *Bhāṣya* of Sankarācārya (Bombay, 1904), p. 51

²⁴ See *Abhisamā Alōka* (GOS), p. 37.

taking to an extreme view of making the Guru an incarnation of the Buddha in a plain language, places sufficient stress on the fact that his help is necessary in the matter of Instruction (upadeśa) regarding the method of meditation. (2) It is defined in the *tikā* as a mental concentration upon *upāya* and *prajñā* both being taken together as only one (in the Absolute point of view) Here *upāya* and *prajñā* appear to stand for *Samsāra* and *Nirvāna* respectively That they are one and the same and there is no distinction whatever between them from the standpoint of the Absolute is very well proclaimed by Nāgārjuna thus

निर्वाणस्य च या कोटिः कोटिः ससरणस्य च ।

न तयोरन्तर किञ्चित् सुसूक्ष्ममपि विद्यते ॥

(See his *Sastra*, XXV, 20) (3) Moreover, the commentator by making this statement "now the external groups of elements are to be investigated" suggests to us that he has in view the distinction between the external and internal groups of elements Now this distinction is made in the *Pañcakramatippaṇi*, p 40, 3 where internal groups of elements are said to be (Buddha's) Mirror-like Knowledge (*ādarsajñāna*), etc, and external ones matter, etc The 5 varieties of the Buddha's Knowledge, Mirror-like Knowledge, etc, are enumerated in the *Dharmasangraha* and *Mahāvvyutpatti* and abundantly explained in the works of Ancient Acāryas like Maitreya-Asaṅga²⁵, etc but nowhere have I come across a

²⁵ i e, *M Sūtrāṅkūra*, IX, 67—77

statement to the effect that they are internal groups of elements

In view of these facts and discussing the *pros* and *cons*, it seems impossible to me to recognise the identity of our commentator with Maitrīnātha of Śrīparvata at present. I have, therefore, to leave this question unsettled till sufficient data come to light. Anyhow, it should be maintained as certain that the *tīkā* as it stands in the Tibetan translation could not be pushed back in date beyond the later part of the 7th century A D, and in case we admit the identity of our commentator and Maitrīnātha of Śrīparvata as proved, the date cannot be brought down below about 1050 A D.

While going through the commentary we are convinced that its author is really a Mādhyamika *prāsaṅgika*. The Mādhyamikas are well known as advocates of the Doctrine of Sunyatā. They hold the view that everything without exception is devoid of self substance. But still they do not dispute the principle of retribution of actions. Although all the elements of existence including internal ones such as *samskāras* etc., are devoid of their own existence from the Absolute point of view, nevertheless actions are capable of producing fruits when causes and conditions are fulfilled in the empirical world. This point has been raised by Bimbisāra and answered by the Buddha in the Sutra and again in the *tīkā* fully explained by our commentator by quoting numerous Sūtras in the Chap. I. In discussing the unreality of the 5 groups of elements in the Chap. II he raises an interesting question that if the

mind, etc., is devoid of any reality (*Sūnya*) the Tathāgata would, then, be a mere matter (*jada*) devoid of any consciousness. Maitreyanātha meets this question by pointing out that the real nature of the Tathāgata is not a matter of our ill-habituated speculation but of self-realisation and the Tathāgatas and their nature are *Dharmakāya* or *Dharmadhātu*. This *Dharmakāya* is made manifest when all the forms of obscurations are completely removed. In the Chap. III the commentator has nothing new to add but to explain the Transcendental Wisdom in a manner admitted in the school, viz., *Sūnyatā = Dharmakāya = Prajñāpāramitā*. The real and lucid, if not original also, contribution of the commentator lies in the summary of 6 Pāramitas given after detailed exposition at the Chap. IV. And then he insists on renunciation (*pravrajyā*) which is very highly praised in the Mahāyāna Sūtras²⁶. Whoever aspires for Buddhahood should renounce every thing around him and take refuge in the forest. For all these and other subjects dealt with in the commentary, one may refer to the Summary (Pp. 50-62) in which I have made a free rendering of the *tīkā* into English.

It is already pointed out that the *tīkā* abounds in numerous quotations of the ancient Sūtras and Ācāryas and sometimes explains the text by mere quotations—a characteristic feature of Sāntideva's method of exposition. But some such quotations are made giving no indication in any manner to their

²⁶ See e.g. *Saṃadhirāja Sūtra* (B.T.S.) p. 17 अण्णमिमुखं सप्त पदानि प्रकल्पयन् तं पुण्यविशिष्टं भोक्ता

sources and thus providing us no guide to distinguish between what forms part of the *tīkā* and what forms that of quotations. However I have made an attempt to identify them in some cases and to trace them even to the originals in some other cases.

As the Sanskrit originals of the *Bhavasankrānti sāstra* and its *tīkā* are lost to us, I have endeavoured to retranslate them into Sanskrit from their Tibetan and Chinese translations. It is stated before that the text has three Tib versions representing two recensions and one Chinese version representing another recension. The *tīkā* has only one translation in Tibetan and no Chinese translation of it is known to us. It is also said before that the *tīkā* is based on the *Madhyamaka Bhavasankrānti* recension of the text.

Out of the three¹ recensions stated above, I have made no endeavour to reconstruct one common conjectural original text, but I have simply retranslated them into Sanskrit as they stand in the Tibetan translations, leaving scholars to judge for themselves what the original form of the text would have been, from which these 3 recensions have arisen. I have reproduced the text and *tīkā* into Sanskrit as literally and intelligibly as possible.

The texts of the Tibetan translations of *Bhavasankrānti Sāstra* which have been published here are based on the Narthang edition of the Tanjur. A copy of the *tīkā* along with the text (*Madhyamaka* recension) which was made from the Tanjur of the *Viśvabhāratī* Library, was presented to me by Pandit

Mahāmahopādhyāya Vidhusekhara Bhattāchārya of Sāntiniketan, now of the Calcutta University Subsequently I made a copy of the two versions of the Bhav Parīkathā recension from the Tanjur of the Adyar Library All these copies were collated with the same of Tanjur in Peking edition of Bibliothèque Nationale by the courtesy of Dr Sylvain Lévi of Paris The differences between the Narthang and Peking editions are not so great as would be expected. In preparing the present edition I have retained in the body of the texts what seem to be the best readings and placed all other readings in the foot-notes

CORRECTIONS

Page XXII	Lane 15	Read 'Madhyamaka'
" XXIII	" 10	" 'Madhyamaka'
" XXVIII	" 6	" 'Sarvākarajña'
" XXXI	" 25	" 'Madhyamaka'
" XXXII	" 1	" 'du'
" XXXIII	" 2	" 'du'
" 36	" 1	" चित्त
" 37	" 6	" धर्मस्य for तत्त्वस्य
" 67	" 15	" ślad du zhe na
" 77	title	" 'Madhyamaka'
" 79	" 17	" dan ses rab
" 86	" 8	" mñam for mañm
" 88	" 8	" gsal bar
" 91	" 21	" mnon

भवसङ्क्रान्तिसूत्रम्

नमस्तसर्वबुद्धबोधिसत्त्वेभ्यः ।

१. एवं मया श्रुतम् । एकस्मिन् समये भगवान् राजगृहे विहरति स्म कलन्तकनिवासे वेणुवने महता भिक्षुसङ्घेन सार्धं द्विशतपञ्चाशद्भिः भिक्षुभिः संवहुलैश्च बोधिसत्त्वमहासत्त्वैः । अथ भगवाननेकशतसहस्रपरिवार-परिवृतः पुरतोऽवलोक्य धर्मं देशयति स्म । ^१आदौ कल्याणं मध्ये कल्याणमवसाने कल्याणं स्वर्थं सुव्यञ्जनं केवलं परिपूर्णं परिशुद्धं पर्यवदातं ब्रह्मचर्यं प्रकाशयति स्म ॥

२. तदा मगधराजः श्रेण्यो^२ विम्बिसारः महता राजविभवेन महता च राजवलेन राजगृहान्महानगरान्निष्क्रम्य येन वेणुवनं येन च

^१ For the origin of the name "Kalantakanivāsareṇuvana" See Rochill: *The life of the Buddha*, p. 43 (1892).

^२ This is a common formula qualifying the Dharma found in the Mahāyāna Sūtras; cp. e.g. *Rāstrapālaparipṛcchā (B. B. II.) ed. by Finot, p. 2, ll. 13-14 and also Mañjuśrīmūlakalpa (T. S. S. LXX, part I) p. 5; where there is a wrong reading of *sarvaṃjāna* for *suvarṇajāna*. This formula is commented upon by Bodhisattva Aśaṅga in his Mahāyānasūtrālaṅkāra, ed. by S. Levi, p. 82 thus: आदिनभ्यपर्यवसानकल्याणो (धर्मः) यथाकर्म भुतकिन्तनावनाभिः भविष्यति सुदिहं-त्वात् । स्वर्थः संतिष्ठितमापेक्ष्ययोगात् । सुव्यञ्जनः प्रतीतदर्शय-त्वात् । सुशुद्धं ब्रह्मचर्यम् । केवलं परेलाप्यतेत्वात् । परिपूर्णं त्रिषातुस्त्रात्रदानादिशुभान् । परिशुद्धं स्वभावविशुद्धितोऽज्ञात्वात्वात् । पर्यवदातं बलविशुद्धिः सन्तानविशुद्ध्या धीना-त्मनः (०२५११) । See Mahāvijyūtpatti; 63, 1-10.

^३ = *bro.sbyants* (Tib.). See Tib. version of the *Buddhacarita*, N, 10 and 11 (Leipzig, 1923).

भगवान् तेनोपसङ्कमीत् । उपसङ्कम्य भगवतः पादौ शिरसा अभिवन्द्य त्रिः प्रदक्षिणीकृत्य एकान्ते अतिष्ठत् । एकान्ते स्थित्वा मगधराजः श्रेण्यो विम्बिसारः भगवन्तमेतदवोचत् । कथं भगवन् कृतं कर्म सञ्चयं प्रतिकुर्य चिरनिरुद्धं मरणकाल उपस्थितं मनसोऽभिमुखीभवति । शून्येषु सर्वसंस्कारेषु कथं कर्मणामविप्रणोशोऽस्ति ॥

३. एवमुक्ते भगवान् मगधराजं श्रेण्यं विम्बिसारमेतदवोचत् ।
 २ तद्यथा महाराज पुरुषः सुप्तः १ स्वप्ने जनपदकल्याण्या स्त्रिया सार्धं परिचरेत् । स शयितविबुद्धः जनपदकल्याणीं तां स्त्रियमनुस्मरेत् । तर्त्तिकं मन्यसे महाराज संविद्यते १ स्वप्ने सा जनपदकल्याणी स्त्री ॥

४. आह । नोहीदं भगवन् ॥

५. भगवानाह । तत् किं मन्यसे महाराज ४ अपि तु स पुरुषः किं पण्डितजातीयो भवेत् । यः १ स्वप्ने जनपदकल्याणीं २ स्त्रियमभिविन्देत् ॥

¹ Read *chud. m. hdsah* for *chab. m. hīshah*.

² This and the following passages nearly up to the end of the prose section of this Sūtra are quoted in the *Madhyamakāvatāra* (= M A) chap VI, ad 40 (See my restored Sanskrit text partly published as supplement to the *Journal of Oriental Research*, Madras, Vols. III, part 4, IV, part 1, V, parts 1-3 and VI, parts 1, 2, 4). These are in agreement with a part of the large extract cited from the *Pitāputrasaṃgāmasūtra* in the *Sikṣāsamuccaya* (= S'S) pp. 252, II. 3—253, 13. The various readings will be noted below.

³ S'S.: स्वप्नान्तरे.

⁴ From *samudgate* in the last line of para 3 up to *mahārāja* omitted in M.A.

⁵ S'S. •स्त्रियमनुस्मरेत् तदा मार्गं कीदृशमभिविन्देत् ।

M.A. : जनपदकल्याण्या स्त्रिया सार्धं परिचरेत् । शयितविबुद्धोऽपि जनपदकल्याणीं स्त्रियमनुस्मरेत् ।

६. आह । नोहीदं भगवन् । तत्कस्य हेतोः । ^१अत्यन्ततया तु भगवन् ^२स्वप्ने जनपदकल्याणी स्त्री न संविद्यते । नोपलभ्यते । कुतः पुनरनया [सार्धं] परिचरणा । ^३एवं विघातस्य क्लमथस्य भागी स्यात्^४ ॥

७. ^५भगवानाह । एवमेव महाराज बालोऽश्रुतवान् पृथग्जनश्चक्षुषा रूपाणि दृष्ट्वा सौमनस्यस्थानीयानि रूपाण्यभिनिविशेत्^६ । ^७अभिनिविष्ट अनुरज्यते^८ । अनुरक्तः संरज्यते । संरक्तो ^९रामजं द्वेषजं मोहजं कर्म कायवाङ्मनोभिरभिसंस्फुरोति । तच्च कर्म अभिसंस्कृतं^{१०} निरुध्यते । निरुद्धं न पूर्वा दिशं निश्चित्य तिष्ठति । न दक्षिणाम् । न पश्चिमाम् । नोत्तराम् । नोर्ध्वम् । नाधः । न विदिशं निश्चित्य तिष्ठति^{११} । ^{१२}तत् कर्म कदाचिन्मरण-

^१ MA. omits अत्यन्ततया तु.

^२ S.S. : स्वप्नान्तरे.

^३ S.S. : अन्यत्र यावदेव स पुणः for एवम् । MA. adds स पुणः ।

^४ S.S. adds यस्तामभिनिविशेत् ।

^५ The following is in agreement with passages cited from the Pitā Sutra in the Bodhicaryāvatārapañjikā (= BCP.) pp. 477, ll. 3—479, 1.

^६ Ibid, अभिनिविशते ।

^७ S.S. and BCP. : संरज्यते.

^८ S.S. : मण्डुनीयते । अनुनीतः ; BCP. : समनुनीयते । MA. omits अनुरज्यते ।

कालसमय¹ उपस्थिते² तत्सभागस्य कर्मणः क्षयात् चरमविज्ञाने³ निरुद्धे मनसोऽभिमुखीभवति । तद्यथापि नाम 'सुप्तशयितविबुद्धस्य जनपद-कल्याणी ह्री । एवं हि महाराज चरमविज्ञाने⁴ निरुध्यते । औपपत्त्यंशिकं प्रथमविज्ञानं उत्पद्यते । 'यदि वा देवे । यदि वा मानुषे । यदि वासुरे । यदि वा नरकेषु । यदि वा तिर्यग्योनिषु । यदि वा प्रेतेषु । तस्य च महाराज प्रथमविज्ञानस्य⁵ समनन्तरनिरुद्धस्य⁶ तत्सभागा चित्तसंततिः प्रवर्तते । यत्र विपाकस्य प्रतिसंबेदना प्रज्ञायतं ।⁷ तत्र महाराज न कश्चिद्धर्मः भस्मात् लोकात्परलोकं सङ्क्रामति । च्युत्युपपत्ती च प्रज्ञायेते । तत्र महाराज यश्चरमविज्ञानस्य निरोधः । सा च्युतिरिति संज्ञा । यः प्रथमविज्ञानस्य प्रादुर्भावः । सोपपत्तिरिति ।⁸ चरमविज्ञानं महाराज निरोधेऽपि न क्वचिदगच्छति । औपपत्त्यंशिकं प्रथमविज्ञानमुत्पादेऽपि न कुतश्चिदागच्छति । तत् कस्य हेतोः । स्वभावरहितत्वात् । तत्र महाराज

¹ Tib *tshod* = *samaya* ?

² S'S and BCP add जीवितेन्द्रियनिरोधे आयुषः परिक्षयात् ।

³ *Ibid* , °ज्ञानस्य निरुध्यमानस्य मनस आरम्भणीभवति ।

⁴ Tib *ñal, ñal ba las sad pa*. S'S शयितविबुद्ध°

⁵ S'S °ज्ञानेनाधिपतिना तेन च कर्मणा आरम्भणेनोपपत्त्यशिक्षद्वयप्रत्यय प्रथम-विज्ञानम् । BCP °ज्ञानेनाधिपतिना तेन च कर्मास्त्वणेन औपपत्त्यशिक्ष प्रथमम् ।

⁶ S'S and BCP : यदि वा नरकेषु । यदि वा तिर्यग्योनिषु । . . . यमलोके ।

• . . . आसुरे वाये । . . . मनुष्येषु । . . . देवेषु ।

⁷ *Ibid* , add औपपत्त्यशिक्षस्य.

⁸ S'S : अनन्तरसभागा । BCP : अनन्तर स°

⁹ This and the following sentence come after उपपत्तिरिति in S'S. and BCP.

¹⁰ *Ibid* , चरमविज्ञानमुत्पद्यमान न कुतश्चिदागच्छति । निरुध्यमान न क्वचिदगच्छति । कर्माप्युत्पद्यमान न कुतश्चिदागच्छति । निरुध्यमान न क्वचित् गच्छति । प्रथमविज्ञानमुत्पद्यमान न कुतश्चिदागच्छति । निरुध्यमान न क्वचित् गच्छति ।

¹ चरमविज्ञानं चरमविज्ञानेन शून्यम् । व्युत्तिश्च्युत्या शून्या । कर्म कर्मणा शून्यम् । प्रथमविज्ञानं प्रथमविज्ञानेन शून्यम् । उपपत्तिरुपपत्त्या शून्या । कर्मणामविप्रैणाशश्चप्रज्ञायते । प्रथमविज्ञानस्य महाराज औपपत्त्यंशिकस्य समनन्तरनिरुद्धस्य निरन्तरा चित्तसन्ततिः प्रवर्तते । यत्र विपाकस्य प्रतिसंवेदना प्रज्ञायते । एवं भगवानाह । सुगत एवमुक्त्वा अन्यदेवमवोचत् शास्ता ॥

८. सर्वमेतन्नाममात्रं संज्ञामात्रे प्रतिष्ठितम् ।

अभिधानात्पृथक्भूतमभिधेयं न विद्यते^१ ॥

९ येन येन हि नाम्ना वै यो यो धर्मोऽभिलप्यते ।

नासौ संविद्यते तत्र धर्माणां सा हि धर्मता^२ ॥

१०. नाम्ना हि नामता शून्या नाम्ना नाम न विद्यते ।

अनामकाः सर्वधर्मा नाम्ना तु परिदीपिताः^३ ॥

¹ *Ibid.*, These sentences are in different order. चरमविज्ञान . . . ।

कर्म . . . । प्रथमविज्ञानं . . . । व्युत्तिः . . . । उपपत्तिः . . . ।

² *Ibid.*, अस्थ्यता ।

³ Found in the Ghanavyūha Sūtra, Kandjour Mdo. Cha. f. 54a, l. 2. Cited in Haribhadra's Abhisamayālaṅkāraloka (GOS.) p. 50, where the 2nd line goes 'नाभिधानात्पृथक्भूतमभिधेयं प्ररूप्यते । (See Prabhubhai Patel : Note on Bh. Sutra, JORM. VII. p. 190) Cp. Lankāv. Sutra, ed. by Nanjio p. 187, v. 78 अभिधानविनिर्मुक्तमभिधेयं न लक्ष्यते ।

⁴ Cited in the Tattvasaṅgrahapāñjikā (GOS) p. 12 (अथ तावन्ना) and again quoted on p. 275 with the reading in the third pada न म संविद्यते. It is also quoted in the Bodhisattvabhūmi (अथ भगवत् . . . वसरात्तन्मते) See' Poussin: Notes on Sunyata, IIIQ. Vol. IV, p. 163.

⁵ This verse is in quite agreement with one of the verses cited from a Lohanāthavyākaraṇa in the S.S. p. 241, ll. 13—14 where in the 1st line it reads नास्ति (for नाम्ना).

११. इमे धर्मा असन्तश्च कल्पनायाः समुद्धिताः ।
साप्यत्र कल्पना शून्या यया शून्या विकल्पिताः^१ ॥

१२. चक्षूरूपं पश्यतीति सम्यग्द्रष्टा यदुच्यते ।
मिथ्याश्रद्धस्य लोकस्य तत्सत्यं संवृतीरितम् ॥

१३. ^२सामग्र्या दर्शनं यत्र प्रकाशयति नायकः ।
प्राहोषचारभूमिं तां परमार्थस्य बुद्धिमान् ॥

१४. न चक्षुः प्रेक्षते रूपं मनो धर्मान्न वेत्ति च ।
एतत्तु परमं सत्यं यत्र^४ लोको न गाहते^५ ॥

१५. एवमवोचद्भगवान् । मगधदेशराजः श्रेण्यः चिन्वितारः ते
बोधिसत्त्वास्ते च मिश्रवः सदेवमानुषासुरगन्धर्वश्च लोको मुदित्वा भगवतो
भाषितमभ्यनन्दन् ॥

आर्यभवसङ्क्रान्तिर्नाम महायानसूत्रं संपूर्णम् ।

^१ This verse is almost identical with the v. 34 of Nāgārjuna's Acintyastava published by P. Patel in IHQ. Vol. VIII, p. 692, which is cited in BCP. p. 573.

कल्पनामात्रं मिलित्वा तु सर्वधर्माः प्रकाशिताः ।

कल्पनाप्यसती प्रोक्ता यया शून्यं विकल्प्यते ॥

Cp Lankāvatāra Sūtra (Kyoto, 1923) p. 265, v. 10 :

असारका इमे धर्मा मन्यनायाः समुत्थिताः ।

साप्यत्र मन्यना शून्या यया शून्येति मन्यते ॥

^२ The following two verses are cited in the Madhyamakavṛtti, p. 120 (उक्त भगवता).

^३ Tib. reads *gdags. pat. sa=prajñāpti bhūmi*.

^४ Tib: तत्र ।

^५ =dpags. so (Tib.).

English Translation of the three Chinese and one Tibetan versions in parallel columns.

The first version was made by Bodhiruci of the Northern Wei Dynasty A.D. 386-534.

The second one was made by Buddhas'ānta of the Eastern Wei Dynasty A.D. 534-550.

The third one was made by I-tsing of the T'ang Dynasty A.D. 618-907.

The Tibetan version was made by Jinamitra and Dānasīla.

BUDDHASĀNTA

1. Thus have I heard. The
Blessed One
.
.
.
and innumerable and limit-
less Bodhisattva mahāsattvas.

2. Then Bimbisāra (pin po so lo) the king of Magadha (mochieto) went out of Rājagṛha, arrived at a dwelling place in the Kalanta Bamboo grove where the Buddha stayed, bowed at his feet walking around the Buddha three times from left to right and then sat down in a corner.

I-TSING

TIBETAN

Adoration to all the Buddhas
and Bodhisattvas.

1. Thus have I heard. The Blessed One once stayed at a Bamboo grove called Kalantaka in the city of Rājagṛha together with a large assembly of Bhikṣus 1250 in number and many Bodhisattvamahāsattvas and a great crowd of innumerable hundred thousands of men and gods who paid homage with one heart (*ekacitta*) and surrounded [him]. Then the Blessed One preached for them a Subtle Dharma which he had realised himself (*svasāk-sātkṛ*) and which is excellent in the beginning, in the middle and in the end, marvellous both textually and doctrinally, unique, quite perfect, quite pure and quite clean.

2. Then the great king Bimbisāra (ying sheng = shadow-victory) the ruler of Magadha (mochieto) went into the Bamboo grove and bowed at the feet of the Blessed One and walking around Him three times from left to right sat down in a corner. [At that] time the king Bimbisāra asked (lit. said to) the Buddha How is it, O Blessed One, that an action which has been done previously through passion and destroyed long before, happens entirely to appear in front at the moment of death, and again although all things are entirely void and non-existent, the fruits of action per-

1. Thus have I heard. The Blessed One once stayed at the Bamboo grove called Kalantakanāsa, which is situated in Rājagṛha, with a large assembly composed of Bhikṣus numbering two hundred and fifty and innumerable Bodhisattvamahāsattvas Thereupon, the Blessed One who was surrounded by many hundreds of thousands of followers, beholding ahead, preached Dharma and explained Brahmacharya (celibacy) which is blessing in the beginning, blessing in the middle, blessing in the end, full of good signification, full of good letters and syllables, unique, quite perfect, quite pure and quite clean.

2. Then Bimbisāra the king of Magadha an expert in arts, with all his royal pomp and grandeur and with all royal forces, came out of Rājagṛha the great city and arrived at the Bamboo grove where the Blessed One was staying. On arriving, he bowed at the feet of the Blessed One and walking around Him three times from left to right, stood in a corner. While standing there, Bimbisāra the king of Magadha, the expert in arts, asked the Blessed One thus How, O Blessed One, does an action that has been done, long after its accumulation is checked and it has disappeared, present

BODHIRUCI

BUDDHASĀNTA

3. Then the Blessed One addressed the king Bimbisāra saying —For example, O king, a man sees in dream men and courtezans sporting with each other. When this man wakes up he ponders over the men and courtezans [seen] in dream. What do you think, O king? Are there men and courtezans [seen] in dream really existent as such or not?

4. The king Bimbisāra replied, No, Blessed One

5. The Buddha said. What do you think, O king, of this man who sees in dream the courtezans and men sporting with each other, and after waking up ponders over [the same]. Could a man of this kind possess a peaceful wisdom or not?

6. The king replied, No, Blessed One. Why Blessed One? [Because] the men and women do not exist in dream ultimately and cannot be obtained. How then could there be mutual sport?

3. Then the Tathāgata, knowing that the king Bimbisāra sat down in a corner, addressed [him] saying —For example, O king, some man in a dream while asleep proceeds to a love affair with a gem like woman and moves with a desire to serve [her]. That man while waking up remembers that gem like woman. What do you think, O king? Is the gem like woman of the dream rightly existent or not?

4. The king, at once, replied, No, Blessed One.

5. [The Buddha] again asked the king saying —What do you think, O king, if that man clings to the woman in dream; is he clever minded or not?

6. The king at once replied, No, Blessed One. Why? Because the woman in dream does not ultimately exist. How could there be the object for a desire to serve? [But] that man labours for nothing.

I TSING

TIBETAN

formed are not lost [I] only pray [to you], Blessed One, to pity [me] and release me from doubt [lit discrimination]

3 Then the Blessed One replied [lit said] to the king Bimbisara saying [You] should know, O king, that for example, a man (nan tzū) sees in dream so extremely beautiful human female and has intimate intercourse with [her]. After having waked up from sleep, he remembers that beautiful female seen in dream. What do you think, O king, does the beautiful female seen in dream really exist or not?

4 The king said She does not exist

5 The Blessed One said, what do you think, O king that man who would remember the beautiful female seen in dream and love her constantly? Could this man be said to possess a great and wide knowledge and wisdom or not?

6 The king said No This man is foolish and ignorant. Why? Because the beautiful female [seen] in dream is ultimately void of reality and cannot be obtained. How could he have practised with her such intimate intercourse as should make him love and remember her?

itself at the time of death and appear before the mind (*manas*), and how is there no annihilation (*avipranasa*) of actions when everything is empty?

3 The Blessed One replied to Bimbisara the king of Magadha, the expert in arts as follows. Take for example, O king, a man who, while asleep dreams that he was roving about with some beautiful young woman of a city. When he wakes up from sleep, he may remember that young woman. What do you think, O king? Does that woman exist in dream?

4 He said No, Blessed One

5 The Blessed One said. What do you think, O king? Would that man be considered wise who would cling to that woman [who appeared] in his dream?

6 He said No, Blessed One. And why so? Because the young woman in the dream does not exist at all, nor could she be got at, then how could there be any roving about with her? And thus he becomes an object of failure and fatigue.

BODHIRUCI

7. The Buddha said. Similarly, O king, an ordinary man (*prthagjana*) sees with his eyes a beautiful object and then a craving [for it] arises; after that arises a cupidity, and after that he performs an action out of anger and ignorance. Sometimes he performs a bodily action, sometimes vocal action and sometimes mental action. The action that has been performed disappears. After disappearing, it does not stand relying upon the eastern quarter, nor southern quarter, nor western quarter, nor northern quarter, nor the four links of quarters, nor even up and down. Coming on to the last moment [of life] [when] the consciousness at work is about to disappear, its thought (*manas*) appears in front. Thus, O king, the consciousness at work is sure to take entirely the action that has been done by itself, just as, O king, [to] a man while arising from sleep the courtezans and men that were not seen [truly, appear]. When the consciousness at work disappears, the first consciousness is born either amongst gods or men, or in the hells, or in the womb of cattles or amongst ghosts. From (lit. by) the first consciousness, O king, an uninterrupted series of its thought (*sacittasantati*) arises where the ripening fruit (*vipāka*) is to be experienced O king, when we see births deaths; there really is one dharma that goes from this world to the future world. Thus,

BUDDHASĀNTA

7. The Buddha said. Thus, O king, every foolish worldling (*mūḍhaḥ prthagjana*) because of not having heard the right dharma of the Buddha, sees with his eyes many objects and is pleased delightfully at heart and then holds them to be true. Because of that attachment (*abhinivesa*) he gets tied up. On account of that he has some strong desire (*samrāga*). On account of that he produces an action out of greed, anger and ignorance and others. The action is either bodily one or vocal or mental. The bodily action soon after being performed disappears. After disappearing it does not stand relying upon the eastern quarter, nor likewise stand relying upon the southern, western, and northern quarters and up and down. Following the end of life, there transmigrates that *bhava-vijñāna* and then appears the following *citta* [of the next rebirth?]. When, O king, that consciousness is not yet destroyed, after (lit. following) destruction of [one] action other actions in its place can appear just as gem-like woman to the man while arising from sleep. Thus, O king, the consciousness finally disappears and the future consciousness is born either in the hells or amongst ghost or in the womb of cattles or amongst demons (*asura*) or men or gods. When that final consciousness takes the last birth [of the present life] the consciousness [in its series] falls

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7. The Buddha said. Similarly, O king, when a foolish ignorant worldling sees an object (*rūpa*) with his eyes, his mind (*citta*) produces pleasure and then he gets attached [to it] (*abhinivesa*), after that he produces a longing for it (*apekṣā*), after that he entertains a passionate love (*trṣṇā* ?), and because of this passionate love he begins to do actions through greed, anger, and ignorance by means of body, speech and mind. But these actions, after being performed, are destroyed. After destruction they do not remain relying upon the eastern quarter, nor the southern, western, northern quarters and four links of quarters and up and down. When at the end of life the mental consciousness (*manovijñāna*) is about to disappear, all the actions that have been performed, appear in front, just as the image of the beautiful female that has been seen in dream appears before the man when he remembers after awakening from sleep. Thus, O king, when the consciousness has disappeared and the future consciousness is born, it (or he) is born either amongst men, or gods, or beasts (*śṛgaḥ* = 't'o p'ang sheng') or ghost or in the hell. Immediately after the future consciousness arises, O king, a [new] series of thought (*cittasantati*) belonging to that [future consciousness] arises to enjoy

¹ Etymological translation (S. Levi)

7. The Blessed One said. Even so, O king, a foolish, untaught, worldling, when he sees beautiful forms, becomes attached to them, being attached to them, he begins to like them and after liking, he feels a passion for them, and feeling a passion he performs the action that springs from the passion, indignation and ignorance by means of body, speech and mind, and that action which is performed disappears. Disappearing, it does not go towards the east, nor south, nor west, nor north, nor up, nor down, nor to the intermediate points. But at a period later on, when the time of death comes in and when the last consciousness disappears by the exhaustion of one's action of similar kind, that action appears before the mind as the young woman to a man who was asleep and was awakened from sleep. So, O king, the last consciousness disappears and the first consciousness associated with rebirth is born either amongst gods, or men, or demons, or in the hells or in the womb of beasts or amongst *pretas*. And immediately after this first consciousness disappears, O king, a new series of thought belonging to that [first consciousness] arises where the experience of ripening of the act is to be enjoyed. There is, O king, nothing that goes from this world to another, but death (*cyuti*) and rebirth (*upapatti*) take place. What is,

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O king, when the consciousness at work ends; it is called death. When the first consciousness at work arises, it is called birth. O king, the consciousness at work while disappearing, goes nowhere. The first consciousness, when it is born, does not come from any place. Why? Because the consciousness at work and its nature (*svabhāva*) are distinct from each other. The consciousness at work, O king, is itself void. That which disappears is void of the action of disappearing. The first consciousness is itself void. That which is born is void of the action of birth. We see that the fruits of actions are also not lost (*vipranas*). You should know, O king, that from (lit. by) the first consciousness a series of thought uninterruptedly [arises] and takes the ripening fruits (*vipāka*).

in the future (pi) birth. Thus mental consciousness (*citta-vijñāna*) follows [where] [the fruits of] actions to be experienced. But there is not anything going from this world to the other world. The experience (*vedanā*), however, takes place. The disappearance of the last consciousness and mind (*vijñāna citta*), O king, is called death. The rise of the first mental consciousness as said above, this is called other future birth. When the last consciousness, O king, transmigrates, the thing (*dharma*) does not come really from other place and reaches here (Sic). When the first consciousness also arises, nothing comes in. Why? Because it is the nature of things (*dharmasvabhāva*) O king, the very first consciousness and mind are void of the last consciousness. The action is of itself void. The birth is of itself void. The very first mental consciousness is void of the first consciousness. The place of what is born is void of the place of birth. But there is not lost the fruit of actions. O king, [when] the consciousness that finally arises and disappears at once (*tatra eva*) and afterwards the mind is not discontinued, the consciousness and mind go to (shanhsing sui = *anusar*) where the enjoyable (*vedya*) ripening fruits of action (*karmavipāka*) are to be enjoyed very soon.

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(lit. plainly to receive=*fen ming ling shou*=*pratīsamvedana*¹?) the resultant fruits (*vipāka*) which are to be enjoyed O king, there has never been anything (*dharma*) that can transmigrate from this world to the future world. But the fruit of action may be obtained in death and rebirth. [You] ought to know, O king, that when the former consciousness disappears, it is called death. When the future consciousness arises, it is called birth. When the former consciousness, O king, disappears, there is no place where it goes away to. When the future consciousness arises, it comes not from any place. Why? Because they are devoid of their own nature (*prakṛti*). O king, the former consciousness is devoid of its own nature. The death is devoid of its own nature. The action is devoid of its own nature. The future consciousness is devoid of its own nature. Birth is devoid of its own nature. But the fruits of action have not been lost. Thus, O king, [You] should know that all living beings (*sarvasattva*) always by ignorance (*moha*) do not realise the non existence (of the worldly life i. e. *samsāra*) and erroneously cherish (lit. produce) regard (*upelṣa*) for worldly life (*samsāra*) which is revolving like a wheel. Thereupon the Blessed One wishing to reiterate this

O king, the disappearance of the last consciousness that is known as "death". What the manifesting of the first consciousness that is known as "rebirth". The last consciousness, O king, when it ceases, does not go anywhere. The first consciousness, when it arises, does not come from anywhere. And why so? Because they have no reality. So, O king, the last consciousness is of itself void, death of itself void, action of itself void, the first consciousness of itself void, rebirth of itself void. And the inexhaustibility of actions comes into play. Immediately after the disappearance of the first consciousness associated with rebirth, O king, an uninterrupted new series of thought arises, where the experience of the ripening of the act is to be enjoyed. So spoke the Blessed One. The Buddha (*sugata*) the commander (*sāstā*) having spoken in this way, said as follows

¹ Yes, probably (S. Lex.)

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Theo Sugata having taught this, rejoined the [following] verses :

8. All are only names and established only to the discrimination of *Samjñās*. The names are words (*vacana*) of discrimination and the words are non-existent (lit. are not what exist).

9. Various things (*dharma*) are spoken with various names. But there is nothing as such in the thing. This is the nature of all things (*dharmaṭā*) :

10. Names are void of their nature (lit. names); names are separated from names [i.e. do not exist in names] and things are nameless, but spoken of with names.

11. These things are really non-existent, but produced by discrimination. That discrimination is non-existent. The void is spoken of by discrimination.

12. When all the ordinary men say the eye is able to see the object (*rūpa*), the world of false imagination takes it to be true.

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Then the Blessed One spoke these gāthās :—

8. When the Sugata is afterwards (i.e. after Nirvāṇa) spoken of, all (lit. what exist) are words (*abhiṭāpa*) and all these are spoken with provisional or false names (*saṃketa*), because they are established in false or provisional names.

9. A thing being separated from words (*abhiṭāpa*) there is nothing to be spoken of. But all things are spoken of in accordance with all words (*abhiṭāpa*).

10. That does not exist in that. [A man of] spiritual eye (*dharma cakṣus*) sees the object of no matter (*arūpa*). [A man with an eye of] letters (so yen = *ruta* ?) sees the object of matter; because he is attached to the world.

11. [They] speak the worldly things to be real. But they are non-existent [in fact]. The union [of the eye and the object, etc.] sees, this is what Tathāgata spoke, and this is called means (*upāya*) for the stage (*bhūmi*) [of the absolute Truth].

12. If [we] speak in reality, the eye does not see the object and the mind does not know things (*dharma*s). This is very secret (*guhya*).

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meaning spoke the following ,
gāthās .

8. All things (*dharmas*) are only provisional or false names and established only in names. That which is capable of speech (*abhidheya*) is not obtained apart from speech (*abhidhāna*).

9. The various things are spoken of with names of discrimination. [But] the thing does not exist in the name. This is the nature of things (*dharmānām svabhāvaḥ*).

10. The nature of the name (*nāmatā*) is void of itself (lit. *nāman*). The name does not exist in name. The name of all things is originally non-existent (but things) are spoken of with name erroneously.

11. Things are all void and originated only from discrimination (*vikalpa*). This discrimination is also void, and the void [things] are discriminated [by void discrimination].

12. [When] I say (or a man says) that the worldly men see the object with their eyes, all this, on account of wrong imagination and supposition, is called worldly truth (*Samvṛtisatya*).

8. All this is only a name and established in name only (*sanjñāmātra*). There is nothing capable of speech apart from words.

9. By whatever particular names, particular things may be called, they (the things) do not exist in them (those names) indeed, this is what is known as thinghood (*dharma*) of all things (*dharma*).

10. The nature of the name (*namatā*) is void of itself (*na-man*). The name does not exist in name. Nameless are all things, but they are illuminated by names.

11. These things are non-existent, but born of imagination (*Kalpanā*). That imagination is itself void by which the void things are discriminated.

12. That which is uttered by a man of correct perception that "the eye sees the form (*rūpa*) is called Relative Truth (*Samvṛtisatya*) in the view of the world of false faith.

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13. What is preached by the Buddha as dharma—that the perception (*darsana*) arises on account of concatenation of causes and conditions—is a way (lit. practice) for explaining the Absolute (*paramārtha*) in order.

14. The eye does not see the object. The mind does not know dharmas. This is the Absolute Truth which the world never understands.

15. Then the Blessed One explained this Sutra and Bimbisāra (pin po so lo) the king of Magadha (mochieto) country and all other world consisting of gods, men, demons (ahsiulo = *asura*) and gandharvas (chien tapo) etc having heard the teaching of the Buddha, were all rejoiced.

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13. [To] the world proud of self [I] teach that the name is originally void and there is no name and all things are nameless but spoken of with false or provisional names.

14. When this Dharmaparyāya was explained, the king Bimbisāra (pin po so lo), many gods, men, divine dragons and gandharvas (chi'ien t'a p'o) etc, having heard the teaching of the Buddha, were all rejoiced, took faith and revered [him]

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13. [When] I say that all things are originated from causes and conditions, this is called an approach to the Absolute Truth and the wise ought to observe [it].

14. The eye does not see the object. The mind does not know dharmas. This is called the Absolute Truth [which] the foolish is unable to know.

15. The Blessed One having spoken this Sūtra, the king Bimbisāra (ying sheng=shadow-victory) the ruler of Magadha (mochieto) received it with profound respect. And then all the assembly of Bhikṣus, Bodhisattvas, men and gods, etc, were all rejoiced, received it with faith and revered [it].

13. Where the leader (nāyaka =Buddha) teaches that the perception (*darsana*) arises by the aid of a concatenation [of causes and conditions] the wise declare that it is the *upacāra-bhūmi* of the Absolute Truth.

14. The eye sees not the form and the mind knows not *dharmas*; This is the Absolute Truth unto which the world reaches not.

15. Thus spoke the Blessed One. Bimbisāra the king of Magadha, the expert in arts, those Bodhisattvas and Bhikṣus and the world comprising gods, men, demons and angels, being pleased, greatly praised the teaching of the Blessed One.

Here ends the Noble Bhava-Saṅkrānti, a Mahāyāna Sūtra.

नागार्जुनकृतं भवसङ्क्रान्तिशास्त्रम्

भवसङ्क्रान्तिः

नमः कुमारभूताय मञ्जुश्रिये ।

१. भावाभावान्न जन्मास्ति तस्य भावस्यचासनः ।
जन्मादानं सम्भवति नित्यभावोऽस्ति भाव्यते ॥
२. तादृशी भावना भ्रान्तिराकाशपुष्पसन्निभा ।
धर्मता हि नभस्तुल्या खसमं तस्य जन्म च ॥

भवसङ्क्रान्तिपरिकथा

नमः कुमारभूताय मञ्जुश्रिये ।

१. भावान्न जायतेऽभावो नाभावादपि जायते ।
भाव उत्पद्यते नित्यं भावो भ्रान्तिः खपुष्पवत् ॥
२. मति धर्मे नभस्तुल्ये खतुल्यं जायते परम् ।
प्रतीत्य सर्वं खसमं भावस्तस्मादभाववान् ॥

भवभेदशास्त्रम्

नमः सर्वबुद्धेभ्यः सर्वज्ञेभ्यः ।

यथाभूतं धर्मा बोद्धव्याः । तत् कथम् । (१) सर्वभावो न भावजन्मा
न चाभावजन्मा । सर्वभावो यद्युत्पत्तिमान्, भावान्तरं नित्यं स्यात् ।
(२) अयं भावो न तत्स्थः गगनकुसुमवत् ॥ ज्ञेयधर्मा आकाशसमाः ।

¹ Cp. P. L. Vaidya: *Catuh Saticā*, XV, 15, the same ed.
V. Bhattacharya, pp. 250, 251 and *Madhy. Sāstra*, XXI, 12.

भवसङ्क्रान्तिः

३. सर्वः स्वभावः खसम एवं विद्वान् विबोधयेत् ।
न कारणं नापि कार्यं कर्मभावो न विद्यते ॥
४. सर्वभावश्च नास्त्येवं लोक एष परोऽपि च ।
अनुत्पन्नरूपमेव ततोऽन्यो जनयेत् [यदि] ॥
५. वन्ध्यादुहितृपुत्रस्य कस्तत्र जन्म जनयति ।

भवसङ्क्रान्तिपरिकथा

३. स्वभावतः कर्म नास्ति हेतुर्नास्ति फलं न च ।
न विद्यत इदं सर्वं लोको नास्ति न भज्जनम् ॥
- ४ अनुत्पन्नश्च यो भावः परं [स] जनयेत्कथम् ।

भवभेदशास्त्रम्

तेषां धर्माणां जन्मापि आकाशसमम् । (३) सर्वः प्रतीत्यधर्म आकाशोऽयमः तस्यासत्यत्वात् । (४) कथम् । धर्मा अहेतुका अफलाश्च । कर्मणां स्वभावोऽपि न लभ्यते । (५) सर्वमिदमसत्यम् । लोकाभावाहोकोत्तरमपि नास्ति ॥ (६) सर्वमज्ञातमसत्स्वभावश्च । (७) कथं धर्मा उत्पन्नाः । लोकाभिप्रेतपितृपुत्रकुलानि यद्यपि सशुत्पन्नानि । [तथापि] तेषां सत्यता नास्ति ।

¹ Cp. *Catuhsatuka*, ed. Harap. Sastri, p. 508, ver. 313 cd. and *Satasāstra* (GOS.), p. 71, l. 22.

भवसङ्क्रान्तिः

- लोकः प्रथमतोऽज्ञातः केनापि न कृतस्ततः ॥
 ६. अनर्थभ्रान्तलोको हि मायानगरभ्रान्तिवत् ।
 न किञ्चिदुक्तेः सन्वासन् ॥

इति धर्मतापरिवर्त.प्रथमः ॥

विकल्पालोकसम्भव ॥

७. तद्विकल्पाच्चित्तभवश्चित्तात्कायोऽपि नायते ।
 कायो विमृष्टमात्रश्चेत् ॥

भवसङ्क्रान्तिपरिकथा

- लोकः प्रथमतोऽज्ञातः केनापि न हि निर्मितः ॥
 सोमसिंहपुरीतुल्यो लोको भ्रम्यत्यनर्थके ॥
 ९. लोको विकल्पादुत्पन्नो विकल्पश्चित्तसम्भवः ।
 चित्तं हि कायाश्रयकं तस्मात्कायो विचार्यते ॥

भवभेदशास्त्रम्

(८) आदितो लोकस्यानुत्पन्नत्वात् लोकलक्षणादष्टत्वाच्च । (९) लोके
 अनर्थः सप्ताहः । यथा चन्द्रमध्यदृष्टानि बिम्बानि । (१०) लोको न तत्थ्यः
 विकल्पादुत्पन्नः । (११) अस्माद्विकल्पाद्विकल्पश्चित्तमुत्पद्यते । तच्चित्तहेतुरु
 एव काय उत्पद्यते । (१२) तस्मात् कायश्चरति लोके ॥

भवसङ्क्रान्तिः

वस्तुशून्या न सन्ति च ॥

- ८ रूपवेदनासज्ञाश्च सस्कारवस्तु नास्ति तत् ।
न चित्तरूपित किञ्चिच्चित्त ह्यकल्परूपकम् ॥
इति पञ्चस्कन्धशून्यतादेशनापरिवर्तो द्वितीय ॥

९. चित्ताभावान्न धर्मोऽपि नैव कायश्च धातवः ।
एवमद्वयमार्गेण तत्त्व सम्यक्प्रभाषितम् ॥

भवसङ्क्रान्तिपरिकथा

६. रूप शून्य वेदना नि स्वभावा
सज्ञा नास्ते नास्ति सस्कार[भावः] ।
भूत हित्वा चित्तचैत्ते च नस्त
स्तस्मात्कायः कल्पहीनस्वभाव ॥
७ चित्त नास्ति न धर्मास्ते न कायो नापि धातव ।
अद्वयीकरण हीट तत्त्व विद्वद्भिरुच्यते ॥

भवभेदशास्त्रम्

(१३) स्कन्ध सिद्धत्वात् (=सञ्चितत्वात्) काय उच्यते । स्कन्धाः सर्वशून्या असत्स्वभावा । निःस्वभाव स्कन्ध अचित्तः । (१४) अचित्वाद्धेतो कायो ज्ञेयोऽसन् कल्पनाहीनस्वभाव । (१५) यदि तेषां चित्त नास्ति । [तदा] धर्मोऽपि नास्ति । यदि तेषां कायो नास्ति [तदा]

^१ = सम्भूत = वराप ।

• * Tib \o 2 reads युधिभि

भवसङ्क्रान्तिः

१०. अनाधारमिदं सर्वमनाधारं प्रभाषितम् ।
कृत्वा मतिमनाधारां सम्भूतं तदनाश्रयम् ॥
इति प्रज्ञादेशनापरिवर्तस्तृतीयः ॥
११. दानशीलक्षमावीर्यध्यानप्रज्ञादिकेषु च ।
सदा स कृतकर्माशु कालं बोधिं गमिष्यति ॥
इति उपायदेशनापरिवर्तश्चतुर्थः ॥

भवसङ्क्रान्तिपरिकथा

८. अनालम्बमिदं सर्वमनालम्बं प्रभाषितम् ।
कृत्वा मतिमनालम्बामनालम्बं समुद्धितम् ॥
९. दानशीलक्षमावीर्यध्यानादौ सुनिषेधिते ।
अचिरेणैव कालेन परमां बोधिमाप्स्यति ॥

भवभेदशास्त्रम्

धातुरपि नास्ति । तत्र देशितोऽयमद्वयमार्गः । एतद्देशयिता सम्यक् तत्त्वं देशयति । अत्र सर्वमनालम्बम् । अत्र भाषितमनालम्बम् । अत्र कृतमनालम्बम् । अत्र लब्धमनालम्बम् ॥

(१७) सर्वदानशीलक्षमावीर्यध्यानप्रज्ञा धर्मा एवं सदाचरिताः
अचिरकाल एवानुत्तमां बोधिं प्रापयिष्यन्ति ॥

¹ Ibid, अद्वय.

² = प्रणिधानम्, cf *Karuṇāpundarīka* (BTS), p 42 साधु सत्पुण्य
त्वमपि पण्डितो मेधावी अतीव शोभन ते प्रणिधानं कृतम् यतः त्वं
प्रशस्ता मतिं कृतवान् etc.

भवसङ्क्रान्तिः

१२. उपायप्रज्ञयोस्तिष्ठन्नमृतं हि तदुद्भवम् ।
गुरूपदेशादक्षय्यमाशुकालमवाप्य च ॥
१३. सर्वज्ञः स्यादसन्देहं ; नाममात्रमदोऽखिलम् ।
प्रतिष्ठितं नामधातौ, मध्येऽस्मिन् भूरिभाषणे ॥
१४. भाषणं तच्च कुत्रास्ति ; यतोऽभूद्यच्च नाम तत् ।
जाता यतो ये धर्मास्ते विगच्छन्ति हि तद्विना ॥

भवसङ्क्रान्तिपरिकथा

१०. उपायप्रज्ञयोस्त्यत्वा सत्त्वांश्च करुणापयेत् ।
सर्वज्ञानं शीघ्रमेव लप्स्यते नहि संशयः ॥
११. नाममात्रमिदं सर्वं संज्ञामात्रे प्रतिष्ठितम् ।
नाभिधानात्पृथग्भूतमभिधेयं न विद्यते ॥
१२. अनामकाः सर्वधर्मा निरात्मानः प्रकीर्तिताः ।
इमे धर्मा अभूताश्च कल्पनायाः समुद्धिताः ।

भवभेदशास्त्रम्

(१८) प्रज्ञोपायाम्यां भूतकोटौ^१ प्रतिष्ठितः सत्त्वेषु करुणामुत्पाद्य
सुधीरं विस्तारयति । एवमित्युपलब्धिलक्षणमपि अनिर्वचनीयं सर्वज्ञमात्रं
लभते ॥ (१९) नाममात्रमयं सर्वधर्मः । सर्वं संज्ञामात्रे प्रतिष्ठितम् ॥
(२०) दृश्यमानमसत्यं कल्पनासमुत्पन्नम् ॥ (२१) कल्पनाजातधर्मस्तु

^१ *Sarvajñāna* is explained in *Bodhisattva Bhūmi* ed. Wogihara, p. 88. *Sarvajñatū* = *Sarvākārajñatū*, cf. *Mah. Sūtrālaṅkāra*, ed. S. Levi, XI, 2 with *Bhāṣya*

^२ See *Mahāvajratana* § 94; *Bodhic. puṇyaka* (B 1), p. 354, 5. For its explanation see L. Obermiller's "Nirvāṇa, etc." *I H Q.* Vol. X, p. 251.

भवसङ्क्रान्तिः

१५. धर्मता न स धर्मोस्तीत्यभूतं नाम शून्यता ।
तच्च नामतयाऽसिद्धं ; सर्वधर्मा अनामकाः ॥
१६. प्रदीपिता असन्नाम्ना ; विकल्पो यस्तयोदितः ।
विकल्पिता शून्यता सा ; रूपं तच्चक्षुपेक्षितम् ॥
१७. अस्तीति प्राह तत्त्वज्ञः मिथ्याभिमानलोकतः ।
सांवृतं सत्त्वमाश्रित्य ; दर्शनं यत्प्रतीत्यजम् ॥

भवसङ्क्रान्तिपरिकथा

- कल्पना सापि शून्येयं यया शून्येति कल्पिताः ॥
१३. चक्षुः पश्यति रूपाणि तत्त्ववक्ता यदुच्यते ।
मिथ्याभिमानलोकस्य सांवृतं सत्यमीरितम् ॥

भवभेदशास्त्रम्

अविद्यमानः ॥ (२२) सर्वधर्मोऽयमादितोऽनामकः । नाममात्रेण परि-
दीपितः ॥ (२३) अतः सर्वधर्मा असत्यत्वभावा ज्ञेयाः ॥ (२४) सर्व
विकल्पादुत्पन्नम् । तत्र यदि विकल्पो नास्ति । तदा आकाशसमं
विकल्पवर्जितम् । (२५) यथाभाषणं चक्षुः पश्यति रूपम् । इत्येतद्देशयिता

इन्द्रियैरुपलब्धं यत्तत्तत्त्वेन भवेद्यदि ।
बालास्तत्त्वविदो जाताः न ज्ञेयतत्त्वकारणम्^६ ॥

[उक्तं] लङ्कावतारसूत्रे^७ ।

अस्तित्व सर्वभावानां यथा बालैर्विकल्प्यते ।
यदि ते भवेद्यथादृष्टाः सर्वस्युस्तत्त्वदर्शिनः ॥

अन्यत्र उक्तम्^८ ।

न चक्षुः प्रेक्षते रूपं लोकस्तु परिमोहतः ।
प्रवर्तते ह्यक्षमार्गे स्वभावस्तस्य तादृशः ॥

यथा मायामरीचिस्वप्नप्रतिश्रुत्केन्द्रधनुरुदकचन्द्रविम्बनिर्मितमायानगरविकल्पः^९ ।
शूरपादैरप्युक्तम् ।

सदसच्च मृतं जातं तन्निरुद्धं यदस्ति न ।
भावोत्पादकमेवेति लक्षणं भावदर्शिनाम् ॥
भावदृष्ट्या खलु धान्तं^{१०} यथा खपुष्पचिन्तनम् ।

धर्मता हि नमस्तुल्या । इति ।

आकाशसमभावस्य शून्यत्वेन उत्पत्तिभङ्गदोषमलालेपात् धर्मतामात्रं
रूपवेदनादयः । ते गगनसमाः । जननान्तरे प्रतीत्यसमागमेनोत्पद्यन्ते । तच्च

^६ This verse is cited in the *Bodhic. pañjikā*, p. 375 and cp. *Madh. Av. VI, 30*, Sanskrit text p. 26.

^७ III. 36 and IX, 136.

^८ Not identified.

^९ Is this *Sūrapāda* the same as *Ārya Śūra*? But the verse is not found in the *Jātakamālā*. There are other 4 works attributed to him in the *Tanjur Mdo hgral XXXI, 6; XCIV, 2, XXXIII, 47, XCIV, 13 and 20*. I have made no attempt to see whether the verse is traceable in any of these works. However, cp. *Mah. Sūtrālaṅkāra* ed. S. Levi, VI, 1.

^{१०} *Ju. lter . . . hdu = यथा*.

इन्द्रियैरुपलब्धं यत्तत्त्वेन भवेद्यदि ।

बालास्तत्त्वविदो जाताः न ज्ञेयतत्त्वकारणम्⁶ ॥

[उक्तं] लङ्कावतारसूत्रे⁷ ।

अस्तित्वं सर्वभावानां यथा बालैर्विकल्प्यते ।

यदि ते भवेद्यथादृष्टाः सर्वस्युक्तत्वदर्शिनः ॥

अन्यत्र उक्तम्⁸ ।

न चक्षुः प्रेक्षते रूपं लोकस्तु परिमोहतः ।

प्रवर्तते द्वाक्षमार्गे स्वभावस्तस्य तादृशः ॥

यथा मायामरीचिस्रमप्रतिश्रुत्केन्द्रधनुर्लक्षकचन्द्रविम्बनिर्मितमायानगरविकल्पः⁹ ।

¹⁰शूरादेरप्युक्तम् ।

सदसच्च मृतं जातं तन्निरुद्धं यदस्ति न ।

भावोत्पादकमेवेति लक्षणं भावदर्शिनाम् ॥

भावदृष्ट्या खलु भ्रान्तं¹¹ यथा खपुष्पचिन्तनम् ।

धर्मता हि नभस्तुल्या । इति ।

आकाशसमभावस्य शून्यत्वेन उत्पत्तिमङ्गदोषमलालेपात् धर्मतामात्रं रूपवेदनादयः । ते गगनसमाः । जननान्तरे प्रतीत्यसमागमेनोत्पद्यन्ते । तच्च

⁶ This verse is cited in the *Bodhic. pāṇjikā*, p. 375 and cp. *Madh. Av. VI, 30*, Sāṃskṛt text p. 26.

⁷ III. 36 and IX, 136.

⁸ Not identified.

⁹ Is this *Sūrapāda* the same as *Ārya Sūra*? But the verse is not found in the *Jātakamālā*. There are other 4 works attributed to him in the *Tanjur Mdo lngrel XXXI, 6; XCIV, 2; XXXIII, 47; XCIV, 13 and 20*. I have made no attempt to see whether the verse is traceable in any of these works. However, cp. *Madh. Sūtrālaṅkāra* ed. S. Levi, VI, 1.

¹⁰ *J. lter . . . kṛta* = यथा.

इन्द्रियैरुपलब्धं यत्तत्तत्त्वेन भवेद्यदि ।

वालास्तत्त्वविदो जाताः न ज्ञेयतत्त्वकारणम्^६ ॥

[उक्तं] लङ्कावतारसूत्रे^७ ।

अस्तित्वं सर्वभावानां यथा बालैर्विकल्प्यते ।

यदि ते भवेद्यथादृष्टाः सर्वस्युस्तत्त्वदर्शिनः ॥

अन्यत्र उक्तम्^८ ।

न चक्षुः प्रेक्षते रूपं लोकस्तु परिमोहतः ।

प्रवर्तते ह्यक्षमार्गे स्वभावस्तस्य तादृशः ॥

यथा मायामरीचिस्वप्नप्रतिश्रुत्केन्द्रधनुर्दकचन्द्रविम्बनिर्मितमायानगरविकल्पः^९ ।

"शूरापादैरप्युक्तम् ।

सदसच्च मृतं जातं तन्निरुद्धं यदस्ति न ।

भावोत्पादकमेवेति लक्षणं भावदर्शिनाम् ॥

भावदृष्ट्या खलु भ्रान्तं^{१०} यथा खपुष्पचिन्तनम् ।

धर्मता हि नभस्तुल्या । इति ।

आकाशसमभावस्य शून्यत्वेन उत्पत्तिभङ्गोपमलालेपात् धर्मतामात्रं रूपवेदनादयः । ते गगनसमाः । जननान्तरे प्रतीत्यसमागमेनोत्पद्यन्ते । तच्च

^६ This verse is cited in the *Bodhic. pañjikā*, p. 375 and cp. *Madh. Av.* VI, 30, Sanskrit text p. 26.

^७ III, 36 and IX, 136.

^८ Not identified.

^९ Is this *Sūtrapāda* the same as Ārya Sūtra? But the verse is not found in the *Jātakamālā*. There are other 4 works attributed to him in the *Tanjur Māo hgrēl* XXXI, 6; XCIV, 2; XXXIII, 47; XCIV, 13 and 20. I have made no attempt to see whether the verse is traceable in any of these works. However, cp. *Mah. Sūtrālaṅkāra* ed. S. Levi, VI, 1.

^{१०} *J. lter* . . . *hḍra* = यथा.

सावृते लोके । परमार्थस्य न विरोधि । अचिन्त्या मायाधर्मलक्षणता ।
शालिस्तम्बसूत्रे¹¹ ।

[बाह्यः] प्रतीत्यसमुत्पादः कतमैः पञ्चभिः कारणैर्द्रष्टव्यः । [न] ¹²स्वयं
शाश्वततो नोच्छेदतो न संक्रान्तितो न स्वयंभूहेतुतः न फलविपाकाभिनिर्वृत्तित-
स्तद्विसदृशानुप्रबन्धत [चेति] । कथं [न] ¹³स्वयं शाश्वततः । यस्माद्वीजाङ्कुरौ
विसदृशौ । न चैवं यद्वीजं स एवाङ्कुर [इति] । एवं हि बीजं निरुद्धयते ।
अङ्कुर उत्पद्यते । कथं नोच्छेदतः । न पूर्वनिरुद्धाद्वीजादङ्कुरो निष्पद्यते ।
निरुद्धमात्राद्वीजात् तत्समये अङ्कुर उत्पद्यते । तुलादण्डनामोन्नामवत् । कथं
न सङ्क्रान्तितः । बीजविसदृशो ह्यङ्कुरः । कथं न स्वयंभूहेतुतः । आद्यफलस्या-
स्वयंभावात् । कथं न फलविपाकाभिनिर्वृत्तितः । फलस्वरूपं सिद्ध्यति । न हि
फलेन फलोत्पत्तिरस्ति । कथं विसदृशानुप्रबन्धतः । एवं प्रतीत्य समुत्पन्नै-
स्तैरुत्पादितं फलम् ॥

स्कन्धोत्पादरीतिरपि । अविद्यया संस्कारो विज्ञानं नामरूपं षडायतनं
पञ्चस्कन्धाश्च सिद्ध्यन्ति ।

¹²शून्यैरेव योत्पत्तिस्तद्रूपाणां स्वरूपकम् ।

प्रतीत्यप्रत्ययोत्पन्नमेवं सिद्ध्यति^{13a} ॥

¹¹ Kanjur, Mdo. ma. Fols 170^b 4 203^b 2. The present extract is found in Fols. 194^b 5-195^a 5, and its Sanskrit original is cited in the Bodhic. pañjikā p. 5791, -15. But our Tib. text is very defective. For, starting *prattiyasamutpāda* with 5 *kāraṇas*, 6 *kāraṇas* are enumerated, adding स्वयंभूहेतुतः as the 4th to the 5 *kāraṇas* of the original; and again our extract reads न फलविपाकाभिनिर्वृत्तितः in the place of परीतहेतुतो विपुलफलाभिनिर्वृत्तितः and the last *kār* तद्विसदृशानुप्रबन्धतः of the extract is quite contrary to the तत्सदृशानुप्रबन्धतः of the original.

sin. pa. or—nes. pa. la. yin.

एवं सा शून्यता स्वयंभूत्वा रूपं समीक्ष्यते ।

सर्वभावः शून्यता हि शून्यतैवं प्रवर्तते ॥

एवं बाह्य आध्यात्मिकः सर्वो धर्मः शून्यः । स्वभावतो भावो येन हेतुसंभूतः
अतः सर्वधर्म आकाशसमः । एवं भावोऽभावः संभवति ॥

न कारणं नापि कार्यम् इत्यादिना गण्य लोकः परोऽपि च इति पर्यन्तम् ।
कारणेन ईश्वरेण कृत इष्यते । कर्मसंभूतः चित्तमात्रं वा इष्यते¹⁷ । एवं नेष्यते
चेत् कः शुभाशुभं वहति । तीर्थिकोच्छेदप्रसङ्गः । तस्योत्तर [मुच्यते] ।
वस्तुतः सत्यं न भवति [लोकः] । कर्मसंभूतोऽपि स्वप्नसदृशः ।

भाव एवमभावत्वादजोऽस्तन् तस्य वै चिरम् ।

प्रतीत्योद्गमकाले तु कर्मणः फलवेदना¹⁸ ॥

आर्यसमाधिराजसूत्रे¹⁶ ।

न च अस्मि लोकि मृतु कश्चि [नरो]

¹⁷परलोक संक्रमति गच्छति वा ।

न च कर्म नश्यति कदाचि कृतं

फलं देति [ऋण्यशुभ] संसरतो¹⁸ ॥

लङ्कावतारसूत्रे¹⁹ ।

देशेऽपि शून्यतां नित्यं शाश्वतोच्छेदवर्जिताम् ।

संसारं स्वप्नमापाख्यं न च कर्म विनश्यति ॥

¹⁶ This view is clearly expressed by Candrakīrti in his *Madh. Av.* VI. 81, cited in the *Bodhic. pañjikā*, pp. 98, 472: सत्त्वलोभस्य भाजनलोकं चित्तमेव त्वयत्यतिविश्रम् । कर्मजं हि जगदुद्यमशेषं कर्म चित्तमशूय न चास्ति ।
cp. also *Mañju Śrī Mūlakaḥpa* (T. S. S.) part I, p. 169.

¹⁷ Not identified.

¹⁸ Cited in *M. vṛtti*, pp. 110, 200.

¹⁹ According to Tib. this line reads: परलोभ्यानि न च कश्चि [नरो] ।

²⁰ Tib. reads: अनादिमग्नतः

²¹ II, 137.

सावृते लोके । परमार्थस्य न विरोधि । अचिन्त्या मायाधर्मलक्षणता ।
शालिस्तम्बसूत्रे¹¹ ।

[बाह्यः] प्रतीत्यसमुत्पादः क्तमैः पञ्चभिः कारणैर्द्रष्टव्यः । [न] ¹²स्वयं
शाश्वततो नोच्छेदतो न संक्रान्तितो न स्वयंभूहेतुतः न फलविपाकाभिनिर्वृत्तित-
स्तद्विसदृशानुप्रबन्धत [थेति] । कथं [न] ¹³स्वयं शाश्वततः । यस्माद्वीजाङ्कुरौ
विसदृशौ । न चैवं यद्वीजं स एवाङ्कुर [इति] । एवं हि बीजं निरुद्धयते ।
अङ्कुर उत्पद्यते । कथं नोच्छेदतः । न पूर्वनिरुद्धाद्वीजादङ्कुरो निष्पद्यते ।
निरुद्धमात्राद्वीजात् तत्समये अङ्कुर उत्पद्यते । तुलादण्डनामोन्नामवत् । कथं
न सङ्क्रान्तितः । बीजविसदृशो ह्यङ्कुरः । कथं न स्वयंभूहेतुतः । आद्यफलस्या-
स्वयंभावात् । कथं न फलविपाकाभिनिर्वृत्तितः । फलस्वरूपं सिद्ध्यति । न हि
फलेन फलोत्पत्तिरस्ति । कथं विसदृशानुप्रबन्धतः । एवं प्रतीत्य समुत्पन्नै-
स्तैरुत्पादितं फलम् ॥

स्कन्धोत्पादरीतिरपि । अविद्यया संस्कारो विज्ञानं नामरूपं षडायतनं
पञ्चस्कन्धाश्च सिद्ध्यन्ति ।

¹²शून्यैरेव योत्पत्तिस्तद्रूपाणां स्वरूपकम् ।

प्रतीत्यप्रत्ययोत्पन्नमेवं सिद्ध्यति प्रसिद्ध्यति¹³ ॥

¹¹ *Kanjur, Mdo. ma. Fols 170^b 4-203^b 2.* The present extract is found in Fols. 194^b 5-195^a 5, and its Sanskrit original is cited in the *Bodhic. pañjikā* p. 5791, 15. But our Tib. text is very defective. For, starting *pratityasamutpāda* with 5 *kāraṇas*, 6 *kāraṇas* are enumerated, adding स्वयंभूहेतुतः as the 4th to the 5 *kāraṇas* of the original; and again our extract reads न फलविपाकाभिनिर्वृत्तितः in the place of परीतेहेतुतो विपुलफलाभिनिर्वृत्तितः and the last *karana*, तद्विसदृशानुप्रबन्धतः of the extract is quite contrary to the accepted correct reading, तत्सदृशानुप्रबन्धतः of the original.

¹² *Khos. ran. nes. pas. yin. pa. or—nes. pa. la. yin.*

¹³ Not identified.

¹⁴ This seems another form of expression of the dictum : अस्मिन् सति इदं भवति.

एवं सा शून्यता स्वयंभूत्वा रूपं समीक्ष्यते ।

सर्वभावः शून्यता हि शून्यतैवं प्रवर्तते ॥

एवं बाह्य आध्यात्मिकः सर्वो धर्मः शून्यः । स्वभावतो भावो येन हेतुसंभूतः
अतः सर्वधर्म आकाशसमः । एवं भावोऽभावः संभवति ॥

न कारणं नापि कार्यम् इत्यादिना एष लोभः परोऽपि च इति पर्यन्तम् ।
कारणेन ईश्वरेण कृत इष्यते । कर्मसंभूतः चित्तमात्रं वा इष्यते¹⁴ । एवं नेष्यते
चेत् कः शुभाशुभं वहति । तीर्थिकोच्छेदप्रसङ्गः । तस्योत्तर [मुच्यते] ।
वस्तुतः सत्यं न भवति [लोकः] । कर्मसंभूतोऽपि स्वप्नसदृशः ।

भाव एवमभावत्वादजोऽसन् तस्य वै चिरम् ।

प्रतीत्योद्गमकाले तु कर्मणः फलवेदना¹⁵ ॥

आर्यसमाधिराजसूत्रे¹⁶ ।

न च अस्मि लोकि मृतु कश्चि [नरो]

¹⁷परलोकं संक्रमति गच्छति वा ।

न च कर्म नश्यति कदाचि कृतं

फलं देति [कृष्णशुभ] ससरतो¹⁸ ॥

लङ्कावतारसूत्रे¹⁹ ।

देशेऽपि शून्यता नित्यं शाश्वतोच्छेदवर्जिताम् ।

ससारं स्वप्नमायाख्यं न च कर्म विनश्यति ॥

¹⁴ This view is clearly expressed by Candrakīrti in his *Madh.* Av. VI. 81, cited in the *Bodhic. pañjikā*, pp. 98, 472. सत्त्वलोभमथ भाजनलोकं चित्तमेव इत्यन्यत्रितिचित्रम् । कर्मजं हि जगदुक्तमदोषं कर्म चित्तमत्रधूय न चास्ति ।
cp. also *Mañju Śrī Mūlakaṭṭha* (T. S. S.) part 1, p. 169.

¹⁵ Not identified.

¹⁶ Cited in *M. vṛtti*, pp. 110, 200.

¹⁷ According to Tib. this line reads. परलोकगामि न च कश्चि [नरो] ।

¹⁸ Tib reads. अनादिससरतः

¹⁹ II, 137.

आर्याकाशसमतासमाधिसूत्रे²⁰ ।

पूर्वं कृतं तन्न कृतं न कृतं तच्छुभाशुभम् ।
 सुगतस्य²¹ पूर्वाकरणात् कृतं तदपि नो भवेत् ॥
 बोधिसत्त्वबोधिचित्तं कृतं तदपि नो भवेत् ।
 कृतो²² निरुद्धिलाभोऽपि कृतः सोऽपि च नो भवेत् ॥
 कर्माणि न प्रणश्यन्ति कल्पकोट्यन्ततोऽपि च ।
 प्रतीत्यागमकाले तु देहिनां फलवेदना²³ ॥

अनुत्पन्नरूपमेव । इति ।

यदीश्वरेण²⁴ कथमपि न निर्मितम् । कथं हि लोके उत्पन्नः ।

बन्ध्यास्त्रीतनयस्यापि कस्तत्र जन्म जनयति ।

लोकः प्रथमतोऽजातः इत्यादि ।

आदौ स्वयमनुत्पन्नः प्रतीत्यसमुत्पन्नो भावः । तस्य च जन्म ईश्वरादिना
 केनापि नावतारितम् । चेतनस्यादावजातत्वेन ईश्वरः स्वयमसिद्धः । प्रतीत्य
 समुत्पन्नस्य च जन्म नेश्वरेणावतारितम् । लङ्कावतारसूत्रे²⁵ ।

संभवं विभवञ्चैव मोहात्पश्यन्ति बालिशाः ।

न संभवं न विभवं प्रज्ञायुक्तो विपश्यति ॥

²⁰ The Sūtra is not identified.

²¹ Lit. सुगतेन.

²² *Brāh. pa*=निरुद्धि. See E. Obermiller. *Doctrine of Prajñā-paramitā*, p. 80 and Sanskrit—Tib. Index.

²³ For the last verse, cp. *M. vṛtti*, p. 390 9-13 and *Bodhic. pañjikā*, p. 468, 11.

²⁴ *Ji. Itar. gal. te*=यदि कथमपि ?

²⁵ IX, 37.

आर्यसमाधिगजसूत्रे^६ ।

अस्तीति नास्तीति उभेऽपि अन्ता

शुद्धी अशुद्धीति इमेऽपि अन्ता ।

तस्मादुभे अन्त विवर्जयित्वा

मध्येऽपि स्थान न करोति पण्डितः ॥

^७मध्यान्ते [?]

येन तर्कः कल्पमात्र तद्विद्वं निष्फल स्थितम् ।

एवं तु विदुषा प्रोक्त^७ विकल्पाद्व्यतेऽधमः ॥

परीश्रमाणो मुच्येत जगत्तत्करणेन च ।

योगी संप्रेक्षते शून्यं यथा तमिलदर्शनः ॥

मैषज्ययोगादीक्षेत ध्युत्सृजेतिमिरं च तत् ।

अविद्यातिमिराक्रान्तनेत्राः संभवं विभवं दृढम् ॥

गृह्णन्तो वासनावशात् मुक्तयनद्वाः समीरिताः ।

अनर्थभ्रान्तलोको हि इत्याद्युक्तम् ।

कारकवेदयित्वादि न किञ्चिदस्ति । मोक्षार्थाकारके परमार्थभ्रान्तः । अथवा
अनर्थ भ्रमन् भ्रमसिन्धुर्मायानगरसदृशः ।

^८ (B T. S) p 30 7-8 and cited in *M. priti.* p 135, 10 14
But Tib being put literally, may read thus

भावभावौ पुनस्तस्मिन् द्विमोर्जिंहि स्थिते ।

शुद्धशुद्धी पुनस्तत्र कोटिनास्ति तयोरपि ।

तस्य तद्व्यतीतस्य मध्य स्थान न कियन् ।

विद्वानिव विजानीयात् ।

^९ *dbu. ma nar. ba. nas* = मध्यान्ते ?

^{१०} Cp *Lankāv Sūtra* p 163, ver 47c, d, and *Subhāṣita sangraha* fol 26, पृथग्जनाः कल्पनयैव वदाः

उक्तमार्यदेवपादैः²⁹ ।

भावोऽभावो न द्वितयं सदसन्मिश्रितो न सः ।

नापि तत्तदभावादि विचारेऽपि चिरं कृते ।

तत्पदमतिदुर्भाषम् ।

सदसदुत्पन्नचिन्त्यत्किञ्चिद्भाववर्जनैरात्म्यदेशनापरिवर्त. प्रथमः ।

अधुना स्कन्धनैरात्म्यं प्रतिपादयन् संवृतिसत्यमाश्रित्याह लोकोत्पत्ति-
रीतिम् ।

विकल्पाल्लोकसंभवः इति ।

शुभाशुभकल्पना विकल्पः । तत्प्रतीत्यसमुत्पन्नो लोकः । शुभाशुभाभ्या
पदसु जगद्गतिषु स्कन्धानुपादाय³⁰ लोको नाम, विकल्पेन जनितः । सलिल-
फलादिविकल्पश्च प्रतीत्य गृह्यते । जन्मोपादानेन चित्तं प्रवर्तते । चित्ते आत्मग्रहः
प्रवर्तते । ततोऽन्यदपि प्रवर्तते ।

तच्च रत्नावल्यामुक्तम्³¹

स्कन्धग्राहो यावदस्ति तावदेवाहमित्यपि ।

अहङ्कारे सति पुनः कर्म जन्म ततः पुनः ॥

²⁹ Not found in any of the printed works of Āryadeva.

³⁰ Cp. *M. vṛtti*, p. 492, 89. स्कन्धात्मा लोक आख्यात इति वचनात्
पञ्चस्कन्धानुपादाय प्रज्ञप्यमानः पुद्गलो लोक इत्युच्यते । and *Aṣṭasūhasrikūpr.*
(B. I.) p. 256 : पञ्चस्कन्धा लोकः etc.

³¹ Published by G. Tucci in *J R A S*, April, 1934, p. 315, ver.
35, 36. The Sanskrit text and Tib. translation here are so different

त्रिवर्तैतदनाद्यन्तमध्यं संसारमण्डलम् ।

अलातमण्डलप्रख्यं भ्रमत्यन्योन्यहेतुकम् ॥

चित्तात्कायोऽपि जायते । इति ।

आत्मनि सति परसंज्ञा स्वपरविभागात्परिग्रहेषौ ।

अनयोः संप्रतिबद्धाः सर्वे दोषाः प्रजायन्ते^{३३} ॥

काये कृतपरीक्षमात्रे चित्तमात्रमतं परीक्षितपूर्ववत् विद्यात् ।

^{३३}बाह्यः स्कन्धः परीक्ष्यते । रूपवेदनासंज्ञाश्च इति ।

रूपं भौतिकं । रूपं वर्णाद्यात्मकं सदसदुभयानुभवं हेतुजनितं प्रज्ञप्तिमात्रम् । असत्यतया तर्काक्षमत्वात् फेनसदृश शून्यता । वेदना सुखदुःखात्मिका । सा च प्रतीत्यसमुत्पन्ना असत्कारणा बुद्बुदोपमा । संज्ञा हि न सद्वस्तु । सा हि नाममात्रम् । मरीचिकासदृशी असती । संस्कारोऽपि असद्वस्तु, भोजनपान-तृष्णासुखजनितः^{३४} । तच्च पृथिव्यादिभूतप्रत्ययेन । स च निर्विकल्पो भावः कदलीसमः । तद्विज्ञानं चित्तमस्वतन्त्रोत्पन्नलक्षणम् । चित्तं विकल्पमात्रं मायोपमं, परमार्थतो नास्ति । [प्रज्ञा^{३५}] पारमितायामप्युक्तम् । चित्तं सदसदन्यस्वभावरहितं शून्यम् । चित्तेन चित्ते दृष्टमात्रे न किञ्चिद्दृश्यते, शून्यम् ॥

that we are at their first glance unable to know that one is the translation of the other. To render the 1st verse literally

भङ्गुरस्कन्धमध्ये तत्रात्मप्रवृणमुत्पद्यते ।

आत्मप्रवृणो कृते सति तत्र पुनः कर्म कृतं पुनर्जन्म श्रयते ॥

For अन्योन्यहेतुक in the verse 2d, Tib. reads . प्रतीत्यागमतो भ्रमत् ।

^{३३} Cited in *Bodhic. pañjikā*, p. 492, 5 6 and *Abhis. Āloka* (GOS) p. 67 where it reads 'सर्वज्ञेयाः for सर्वे दोषाः

^{३४} अध्यात्ममादृशादि पञ्चस्कन्धाः बाह्य रूपादि. See *Pañcākramatippant*, p. 40, ३. For आदृशादि पञ्चज्ञानानि See *Dharmas*. XCIV, and *M. Sūtrā-lankāra*, IX, 67 77.

^{३५} Cf. *Madhyāntara. ṭīkā*, p. 30 भवभोगभेदप्रार्थनान्वयाना सत्स्वाराणाम् .

^{३६} Cf. *Kāśyapapar.* § 102 : चित्तं परिणयेपमाण न लभ्यते.

एवं सति तथागतः जडः³⁶ स्यात् । मैवम् । चित्तविज्ञानविकल्पनिवृत्ति³⁷-
कालमात्रे धर्मकायो लभ्यते । बुद्धपदलाम एव ज्ञानकायः³⁸ । स च नास्ति
स ईदृशो भावः³⁹ इति । न च एवं स ज्ञेय इति । न च स्थाता । नापि स्थितिः ।
‘शवभूतानां प्रमाणकृता बालानां विकल्पः ।’⁴⁰ तथागतो ह्यतीतानागतप्रत्युत्पन्नज्ञः
अभिज्ञाचक्षुषा सर्वं पश्यति ॥

चैतं चित्तविकल्पः । परीक्षा तु पूर्ववत् ।

फेनपिण्डोपमं रूपं वेदना बुद्बुदोपमा ।

मरीचिसदृशी संज्ञा संस्काराः कदलीसमाः ।

मायोपमं तु विज्ञानं [मुक्तमादित्यबन्धुना]⁴¹ ॥

स्कन्धनैरात्म्यविज्ञाननैरात्म्यभावो विकल्पः⁴² सिद्धः । यतो नास्ति वन्ध्या-
दुहितृभर्तृवत् ॥

स्कन्धनैरात्म्यदेशनापरिवर्तो द्वितीयः ।

³⁶ = *bem. po.*

³⁷ निवृत्ति = परावृत्ति. Cf. *Mah. Sūtrālaṅkāra*, IX, 14 with Bhāṣya. Cp. Dr. E. Obermiller, *Doctrine of prajñāp* p. 44, *Uttaratantra*, p. 149, n. 2 and 3, and *Mahāyānasaddhotpāda* (Chinese text, ed. J. Richard) p. 5, l. 6.

³⁸ Cp. *Uttaratantra*, III, 2.

³⁹ Cf. *Mah. Sūtrālaṅkāra*, IX, 24.

⁴⁰ Cf. *Uttaratantra* II, 29, 31, and *Caṭuḥ Sataka* ed. V. Bhaṭṭa-
charya p. 32 : अतीता तथाता यद्वत् प्रत्युत्पन्नाप्यनागता । सर्ववर्मास्तथा दृष्टास्तेनोक्तः
स तथागतः

⁴¹ Cited in *M. vṛtti*. pp. 41 and 549.

⁴² Cp. *Pañcakrama*, p. 46 :

यत्र बुद्बुदनैरात्म्यं धर्मनैरात्म्यमित्यपि ।

वत्पन्नाया विविचत्वं युगलदस्य लक्षणम् ॥

नैऽतम्यद्वयं संगृह्य अधुना प्रज्ञोत्पादार्थमाह ।

चित्ताभावान्न धर्मोऽपि । इत्यादि ।

धर्मः भावः कृतकाकृतकराशिः । तथा पृथिवीधात्वादिरपि । धर्माणां मूलं चित्तमिति चित्तं निषिद्धम् । चैतधर्मतायामुत्तरं आक्षेपोक्तिकथितम् ।

अन्यत्रोक्तं बुद्धेन⁴³ ।

अनक्षरस्य तत्त्वस्य श्रुतिः का देशना च का ।

श्रूयते देश्यते चार्थः ममता साहचर्यक्षरा ॥

अपिचोक्तं बुद्धेन⁴⁴ ।

संवृतिचर्या नाश्रित्य परमार्थो न देश्यते ।

परमार्थं तमज्ञात्वा निर्वाणं न प्रवर्तते ॥

किञ्चोक्तं शास्त्रे⁴⁵ ।

यः प्रतीत्यसमुत्पादः शून्यतां ता प्रचक्ष्महे ।

प्रतीत्य जायते यद्वि तदजातं स्वभावतः ॥

प्रतीत्योपादाय जातं यत् [तत्] शून्यं हि प्रचक्ष्महे ।

यःशून्यता प्रजानाति सोऽप्रमत्तस्तु पण्डितः ॥

[इति] बहुक्तिर्निरर्थिका । एवमद्वयमार्गेण सर्वज्ञानं बुद्धसाधनम् । तस्य मार्गमिमं निश्चित्य ज्ञानार्थं य अद्वयमार्गः स स्वयमद्वयः । अथवा उत्पत्तिविनाशाभावेन

⁴³ Cited in *M. vṛtti*: p. 264 and *Bodhic. pāñjikā*, p. 365.

⁴⁴ Cp. *Madh. Sūtra*, XXIV, 10 and *Vigrahavyāvartanī* (GOS) pp. 35, 36.

⁴⁵ The 1st line, cf. *Madh. Sūtra* XXIV, 18; the 2nd line, cf. *Ibid.*, VII, 16; the last 3 lines, cp. the verse cited in *M. vṛtti*, pp. 239, 491, 500, 504. *Bodhic. pāñjikā*, p. 355 and *Subhāṣitasāh.* fol. 28.

यः प्रत्ययैर्जायति सद्यनातो न तस्य उत्पादो स्वभावतोऽस्ति ।

यः प्रत्ययाधीतु स शून्य उक्तः यः शून्यता पश्यति सोऽप्रमत्तः ॥

सदसन्नित्यानित्यभावाभावादिद्वयप्रतीत्यभावात् अद्वयज्ञानम् । एवञ्चाद्वय, तदुभय-
सशयानभिधान प्रज्ञापारमिताज्ञानम्⁴⁶ । तत् ज्ञात्वा यः साक्षात्करोति स तत्त्वज्ञानात्
बुद्धो भगवान् । स बुद्धः कम्पावलेन प्रोवाच⁴⁷ । यावदविद्यास्तित्व जन्मपरिग्रहः ।
अविद्यादितो निवृत्तमात्र चेत् ज्ञान तत्त्वज्ञ. [स्यात्] इति ॥

अनाधारमिदं सर्वम् । इति ।

निराधारकरुणाप्रज्ञाचक्षुषा निरात्मकम् । शून्यताकारकवेदकवस्त्वाधारा
भावकरुणाप्रज्ञाचक्षुषा निरात्मकम् । शून्यताकारकवेदकवस्तु आधारो नास्ति ।
इदं सर्वं त्रधातुकमशेषमसत् शून्यता । स हि परमार्थः । प्रज्ञापारमितायाम
प्युक्तम्⁴⁸ ।

सुभूतिमवोचत् । रूपं न प्रेक्षते । इत्यादि ।

द्वादशप्रतीत्यसमुत्पादनिषेधधर्मतायाम्⁴⁹ ।

बुद्धगुणनीतभागीय धर्मकाय शून्यतावस्तु प्रचक्षते । तेन हि प्रज्ञापार-
मिता ॥

प्रज्ञादेशनापरिवर्तस्तृतीय

एव प्रज्ञा देशयित्वा अधुना सवृतावुपायो देश्यते ।

दानशीलश्रमेत्यादि ।

सूर्यं उदितमात्रे आयोत्पत्तिवदुपाय उक्तः । प्रथम दान मूलमभिधीयते ।
उक्तमन्यत्र⁵⁰ ।

अयं हि सकलो लोकः सुखमेकमभीप्सति ।

नृणां भोगविहीनानां सुखाशा लभ्यते कुतः ॥

⁴⁶ Cp *Abhis Ālōka*, p 153 प्रज्ञापारमिता ज्ञानमद्वयं न तथागत ।

⁴⁷ Not identified

दानोत्सर्गेण हि भोग उत्पद्यते । तेन दानं मूलमुक्तम् । दानानि चत्वारि⁴⁸ । धर्मानिषाभयमैत्रीति । राज्यस्वशिरःवर्यन्तमवरधर्मदानम् । [तथा हि] धनं धान्यं सुवर्णं रजतं मणिः मुक्ता प्रवालः रथः गजः भृत्यः दासः दासी प्रियभार्या दुहितृमुतः प्रधानस्त्वं, शिरः कर्णः नासा पाणिःपादः चक्षुः स्वमासं रक्तं अस्थि मज्जा मेदः त्वक् हृदयमात्मीयं वस्तु सर्वं दद्यात् । नन्वेवं सति बोधिसत्त्वचर्या नातिदुष्करा ? कुशलोपायो हि बुद्धलाभकरः । बुद्धमुखश्च निस्तुलं मुखम् । दुःखशतैश्चर्यापि दुःखं न स्यात् । तद्यथा एकपुत्रवधसमये पित्रा विक्रियते ।⁴⁹ चित्ताभ्यासमात्रे तु नाशक्यं किञ्चिदपि ।⁵⁰ मयूरस्य शरीरभेदादहिविषममृतं [भवति] । विषञ्च तदभ्यासात् रसायनं भवति । आनन्दविशेषमुखजनकश्च । यदन्यस्तं तदमृतं भवति । तेन दुःखं चित्तविकल्पः ॥

शीलोपायः । शीलाभिधा च चर्यास्ति⁵¹ दशाकुशलवर्जिता । प्रातिमोक्ष-संवररक्षणम्, सर्वप्राण्युपकारमैत्रचित्तवत्त्वम्, ⁵²स्वभोगे अलंघुद्धिः, ⁵³अब्रह्मचर्य-

⁴⁸ Dāna is usually divided into three, viz., *Dharma*°, *āmiṣa*° and *maṭṭri*°. See *Dharmas*. CV. Sometimes *maṭṭri*° is replaced by *abhaya*°. See *Abhis. Āloka*, p 253, *Bodhisattvabhūmi* pp. 129, 133 and *Mah. Sūtrālaṅkāra*, XVI, 18. But we have here four fold dāna adding *abhaya*° to the 3 dānas of the *Dharmasāṅgraha*. That this division of dāna into 4 was current among Buddhists is attested by this verse found in the *Sanskrit texts from Bali*, ed. by S. Levi, (GOS) p. 82.

चतुर्दानं प्रदास्यामि सत्तुतं तु दिने दिने ।

⁴⁹ Cf *Sikṣās*. pp. 180, 18 sqq 265, 8 and *Bodhic. avt.* VI, 14.

⁵⁰ This is evidently a partly prose rendering of the verse cited in the *Bodhic. pañjikā* p. 514.

अहिर्मयूरस्य मृषाय जायते विषं विषाभ्यासवतो रसायनम् ।

भरन्ति चानन्दविशेषहेतवो मुखं तुदन्तः करमस्य वण्टकाः ॥

⁵¹ On this topic, see *Dharmas*. LVI and *M. vynt.* § 92. On *das akusala*, see *Ibid*, 92, *Lalitav* p. 42 and *M. vastū*. Vol II, p 99.

⁵² Cf. *Ibid*, Vol III, p 348 अल्पेच्छ. सन्तुष्ट. . . . न लाभल्लकार स्पृहयेत् ।

⁵³ अब्रह्मचर्यं मेयुनधर्मः । Its prohibition concerns pravrajita Bodhisattva. See *Bodhis. Bhūmi*. p. 167.

वर्जनम्, सत्यवचनमेवं करोमीति, अपारुष्यवचनम्, ⁵⁴पराराधनम्, धर्मशो
विनयचर्याभाणकस्य सगौरवभाषणम्, ⁵⁵परेणात्मग्रहणे अलोभः, ⁵⁶कामचित्ता-
नामनुत्पादनम्, यात्राद्य⁵⁷द्रुत[दर्शन]वर्जनम्, ⁵⁸आरुर्षणशाठ्यविरहः, त्रिषु
बुद्धधर्मसङ्घेषु अधिमुक्तिचित्तत्वम्, सर्वेषां सत्त्वानां बुद्धकरणे महोत्साहः ॥

दानशीलादिना चिरमर्जितेऽपि पुण्ये यदि क्षान्तिर्नास्ति । तदा सद्य एव पुण्यं
नश्येत् । उक्तञ्च शान्तिदेवेन⁵⁹ ।

सर्वमेतत्सुचरितं दानं सुगतपूजनम् ।

कृतं कल्पसहस्रैर्यत् प्रतिवः प्रतिहन्ति तत् ॥

न च द्वेषसमं पापं न च क्षान्तिसमं तपः ।

तस्मात्क्षान्तिं प्रपत्नेन भावयेद्विविधैर्नयैः ॥ इति ।

तिस्रः क्षान्तयः⁶⁰ । दुःखाधिवासनाक्षान्तिः पराभवमर्पण⁶¹क्षान्तिः धर्मनिध्यान-
क्षान्तिश्चेति । तत्र प्रथमा कल्याधिवचनम् । एव -- अहं ते अनुत्तरधर्मं सम्पक्-

⁵⁴ = *Gshan. mīles* (Xyl. *gāis*) *par. bycd. pa.* On this item, see *Stkṣās.* p. 127, 11.

⁵⁵ See *Kasyapa*. §§ 1, 2. where it is said that *agaurava* towards a spiritual teacher is one of the Dharmas that destroy *prajñā*, and *Lalitav.* p. 179.

⁵⁶ *Hdod. sred* = लोभ ? cp. *Bodhic. avat.* V, 76c, d. on this topic.

⁵⁷ Read *mtshar* for *tshar*.

⁵⁸ *Ākarṣaṇa*, cf. *Pañcakrama* p 38, ver. 30

शान्तिकं पौष्टिकं चापि तथा वदयामिचारिकम् ।

आकर्षणादि यत् सर्वं कुर्वन्दिन्द्रायुषोपमम् ॥

and also *Guhya Samāja* (GOS), *Introd. and Index. Sāthya* = *gso. sgju* (xyl. *gso. rgju*), cf. *Bodhis. bhūmi* p. 123, n. 1.

⁵⁹ *Bodhic. avt.* VI, 1 and 2. Acc. to Tib. — सुगतपूजादि.

⁶⁰ *Dharmas* CVII. धर्मनिध्यानः, दुःखाधिराजः परापसारमर्पणक्षान्तिः । The order of these *kṣāntis* is different in the *Dharmasaṅgīti Sūtra* cited in the *Bodhic. prajñā* 172, 5 6. But the order adopted here is the same as that of Śāntideva. Cf. *Ibid.*, p. 172, n. 1. On दुःखाधि-
यापन cp. *M. vastu*, Vol. III, p. 252.

⁶¹ *Zi. m. stant. pa* = मर्पण ?

सबुद्धलाभ करोमि बोधिसत्त्वचर्याप्रिशुद्धिञ्च करोमि । [इत्युक्ते कश्चिदाह] मयोक्त
 शृणु । नो चेत् ज्वलन्महावह्नौ प्रविश्य प्रज्वल । दु खमुत्पन्न कायो बहतु । तस्येव
 मुत्तर वदामि । एव सत्यपि अत्यन्तमुत्सहे । अहमनुत्तरधर्म [सम्यक्] सबुद्ध[लाभ]ाय
 बोधिसत्त्वचर्याशोधनाय च त्रिसाहस्रमहासाहस्रलोकधातौ अग्निज्वाला⁶²भूत्वा ब्रह्म-
 भवन[पर्यन्त] स्वतः परिपाचयामि । क.पुनर्वादस्त्वदुक्तबहिः⁶³ ॥ परामिभव
 मर्षणक्षान्तिः, परीक्षया [अपकारिषु] अप्रदर्शितकोपः आयुधेन मासे छिन्नेऽपि
 अध्यधिक्षा क्षान्तिं जनयित्वा अहं शत[धा] हस्तच्छेदकमपि शिरसि बहामि
 तदुपर्यपि मैत्रचित्तयुक्तः⁶⁴ । इति ॥ धर्मनिध्यानक्षान्तिः, अतिगम्भीरे याने
 अतिशोभने मुनिधर्मे प्रथमतो लब्धे क्षणमपि किञ्चिदसन्दिग्धचित्तत्वम् । धर्मनि-
 ध्यानक्षान्तिविधिस्तु परामिभवमर्षणक्षान्तिवत् । धर्मभावश्चाधारोऽत्र विशेषः ॥
 वीर्यं शान्तिदेवेनोक्तम्⁶⁵ ।

[एव क्षमो भजेद्वीर्यं] वीर्यं बोधिर्यतः स्थिता ।

न हि वीर्यं विना पुण्यं यथा वायुं विना गतिः ॥

किं वीर्यं कुशलोत्साहः । इति ।

वीर्यकरणार्थदर्शी केनचित् प्रियेण वियुक्तः विप्रियेण च सङ्गतं व्याधि
 जरामरणशोकादिदुःखं⁶⁶ दुर्गतौ पतितः⁶⁷ [अपि] सदा कुशलक्षणकुशलदृष्टि

⁶² Cp Kaśyapa § 31 यथा तेजोधातु . . बोधिसत्त्वस्य प्रज्ञा सर्वसत्त्वानां
 सर्वशुद्धिर्मान् परिपाचयति ।

⁶³ Cp Bodhic avt VI, 39

⁶⁴ Cp M vastu Vol III, pp 359, 360

यो ते हस्ता पादा च कर्णनासा च छिन्दति ।

तस्याप्यहं न बुध्यामि प्रागेव इतरां प्रजा ॥

⁶⁵ Bodhic avt VII, 1 and 2*

⁶⁶ II vyut § 112 Bodhic pañjikā 350, 3 6

⁶⁷ II vastu Vol III p 252, esp the ver

* यावन्तरेण परमार्थविद् भवेयं तावन्तरं अवचिन्तितो वसेयम् ।

वीर्यं च न प्रतिसहरणाय शक्यं सर्वज्ञाय प्रणिधिं न निवर्तयेयम् ॥

cp also Sīkṣas p 203, 13

⁶⁸अष्टस्वक्षणस्थानेषु मोक्षकाले च बोधिचर्या सपश्यन् कौसीय⁶⁹ विहाय ⁷⁰दृढी-
कृत्य विमतिहीनं दुःखप्रहाणाय वीर्यमारमेत ॥

ध्यानम्, प्रज्ञोपायानुभौ [एकी]कृत्य चित्तैकाग्रीकरण ध्यानम्⁷¹ ॥
प्रज्ञा यथा पूर्वोक्ता ॥ दानपारमितादिक दातृप्रतिप्रहीतृयत्किञ्चिदनालम्ब⁷² शून्य-
तया प्रेक्षेत । दानपारमितादि प्रज्ञापारमितया व्याप्तम् । यथा सूर्यो द्वीपान् परिवर्त्य
निवर्तते तथा⁷³ ॥

पारमितासग्रहः । स्वार्थत्यागो दानम् । परानुग्रहः⁷⁴ शीलम् । गतिवर्जन
क्षमा । कुशलोत्साहो वीर्यम्⁷⁵ । मलानुपलेपो ध्यानम्⁷⁶ । परमार्थसत्यदेशना⁷⁷
प्रज्ञा । सत्त्वेषु करुणाव्याप्तीकरण प्रज्ञासः । बुद्धसाधकः पितृमातृदुहितृबन्धु-

⁶⁸ See *M vyut* § 120, and *Dharmas* CXXXIV

⁶⁹ कौसीय=आलस्य. It is a *vipakṣa* of the *virya* cf *Bodhic avt* VII, 2, with *pañjikā* *Ālasya* is explained *Ibid*, VII, 3 14 cp *Sikṣas* p 275, 15

⁷⁰ बोधिचित्तमिति शेष

⁷¹ Cp *Pañcakrama* p 29, ver 38 with tippani ज्ञानद्वयसमायोगः समापत्ति प्रकीर्तिता, and *Guhya* p 153 प्रज्ञोपायसमापत्तिर्योग इत्यभिधीयते ।

⁷² Cf *Bodhic pañjikā* 345, 11, *Sikṣāsa* p 275, 12 and *Vajracchedikā* १३ 3, 4, 14

⁷³ This seems to be a summary of the passage of *Satasūhasrī-lap* cited in *Bodhic pañjikā* p 346, 10 16

⁷⁴ This seems to emphasize the 3rd aspect of the 3 S'īlas, viz सत्तर०, कुशलधर्ममप्रादक० and सत्सार्थकियाशील as stated in the *M Sūtra* *lankāra* XVI, 37 p 108

⁷⁵ Cp *Ibid*, XVI, 23 उत्साह कुशले सम्यक् etc, and *Trisūtrakūbhūṣya* p 27 वीर्य . . . कुशले चेत्तसोऽभ्युत्साह ।

⁷⁶ मल=क्लेश cf *Bodhis bhūmi* p 73 ध्यान समापयमानो बोधिसत्त्वो ध्यानविषयं क्लेशं वाग्वितर्कप्रतीतिमुत्पत्त्यसंशयीत्योपदेशान् प्रजहाति, and *Uttaratantra* V. 6, L 3

Cf *M. Sūtralankāra* XVI, 27.

परिवारपत्न्यादिराज्यभूम्यैश्वर्यसौख्यादि [उत्त] शिष्टान्नवत्⁷⁸ विहाय मोक्षार्थ⁷⁹
⁸⁰धनं गच्छेत् । दानादिकन्तु न दुःखम्, बुद्धलाभमुखविपमम् ॥

उपायदेवनापरिवर्तश्चतुर्थः

उपायप्रज्ञयोस्तिष्ठन् । इति ।

प्रज्ञा यथा पूर्वोक्ता । कथम्, प्रतीत्यसमुत्पादेन वस्तुप्रज्ञसिलक्षणता ।
 उपायः पूर्वोक्तवदानादिक्रिया । तादुभावेकीकृत्य देशको गुह्योऽस्ति चेत्, स्वमेऽपि
 [न] उत्पद्यते । एवं सति उपायप्रज्ञे द्वे, तद्वेदाद्वये जाते पुनर्दानादिभेदे बहवो
 दायाः स्युरिति चेत् । नाममात्रमिदं सर्वम् । उपायप्रज्ञानिदर्शनं संवृत्तिमात्रमाश्रित्य
 सिद्धयति । [प्रज्ञा]पारमितायामप्युक्तम्⁸¹ । दानपारमिता नाममात्रम् । प्रज्ञापार-
 मिता नाममात्रम् । त्रेधातुक्रमपि नाममात्रम् ॥ इति ।

तदुभयं निराकर्तुमाह ।

यतोऽभूद्यच्च नाम तत् । इत्यादि ।

पूर्वं परीक्षितवत् धर्मो नाममात्रमुच्यते । न परमार्थतो भावोऽस्ति ।

धर्मता न स धर्मोऽस्तीति । इति ।

नाममात्रतया सिद्धः, वस्तुशून्यता । प्रतीत्यसमुत्पन्नः संवृत्तिमात्रम् ।

⁷⁸ = *Zan. Ihag* = गान्ताशन ? See *Bodhis. bhūmi* p. 141. But generally खेटपिण्ड is used as simile on this occasion. See *Sikṣūs.* p. 193, 11: प्रहाय राज्यं यथ खेटपिण्डम् cited from the *Candrapradīpa* = *Samūdhārāja Sūtra* (B. T. S.) p. 17.

⁷⁹ Acc. to *Sikṣūs.* p. 193, 3, the object of going to the forest is to purify the mind.

⁸⁰ Lit. वनमध्यम्.

⁸¹ Cf. *Aṣṭasāhasrikūp.* p. 349, f.

अभूतं नाम शून्यता । इत्यादि ।

संवृतौ नाम निमित्तमात्रम् । शब्दविद आहुः⁸² । शब्दात्सर्वमुत्पन्नमिति ।
स स्वयमेव संवृतौ नाममात्रं सिद्धः ।

विकल्पो यस्तथोदितः । इत्यादि ।

नाममात्रम् शून्यता, परीक्षा पूर्ववत्सुगमा ।

रूपं तच्चक्षुषेक्षितम् । इत्यादि ।

चक्षू रूपं पश्यतीत्यादि व्याकरणं भगवता संवृतायुक्तम्⁸³ ।

मिथ्याभिमानलोकतः । इत्यादि ।

अभिमानेन सत्त्वं देशकालमात्रां वाश्रित्य भगवता वराकिसदृशमुक्तम् ।
परमार्थस्त्ववचनः । परमार्थनिश्चयोपायो मृषोक्तः । दुःखसत्यं दुःखसमुदयसत्यं
निरोधसत्यं मार्गसत्यमित्याचार्यसत्यानि चत्वारि संवृतौ देशितानि ।

दर्शनं यत्प्रतीत्यजम् । इत्यादि ।

नायको भगवतो वचनम् । रूपशब्दादिसमागमकामाना सत्त्वानां प्रकाशयति ।
येन यान्⁸⁴ विविधैरुपायैः सत्त्वान् विनेयान् विनयति, तान् मोचयित्वा नयति ;
तेन भगवान् [नायकः] ।

उपचारावर्ति सतीम् । इत्यादि ।

संवृतिमाश्रित्य प्रथमभूत्याशुच्यते । परमार्थभूमिस्तु सूक्ष्मबुद्ध्यवर्पयन्ता ।
कल्पनाविकलशून्यतावेदिप्रज्ञा यस्यास्ति स बुद्धिमान् । स च भगवान् ।

⁸² Cp. Bhartṛhari's *Vākya-padya* I, 121 ;

शब्दस्य परिणामोऽयमित्यात्रायविदो विदुः । "

छन्दोभ्य एव प्रथममेतद्विषयं व्यवर्तते ॥

⁸³ *Bhavasāikrānti Sūtra*, § 12 above.

⁸⁴ ?=gañ. la.

न चक्षू रूपमीक्षते । इत्यादि ।

तेमिरिक इव चक्षुः स्वयं चक्षू रूपश्च न पश्यति । स चित्त-
धर्मश्च,—चित्तेन चित्ते दृष्टमात्रे चित्तं न दृश्यते⁸⁵ । तेन न भवेत् । समाधि-
राजसूत्रेऽप्युक्तम् ।

⁸⁶ चक्षुःश्रोत्रघ्राणजिह्वाकायमनोरूपशब्दगन्धरसस्पर्शव्यधर्मा न सन्ति ।
इति । तन्निगमयन्नाह ।

सर्वं दृश्यं यत् । इत्यादि ।

पूर्वोक्तमुपायप्रज्ञोभयैकीकरणज्ञानादिकमनृतमुच्यते ।

लोकश्च विजहाति यत् । इति ।

तदविपरीतं तत्त्वम् । लोकः⁸⁷ प्राकृतः यदज्ञानानः यत्—चिन्ता-
पद्मभूतं⁸⁸ मनसा⁸⁹ अचिन्त्यमिन्द्रियाविषयभूतमज्ञानपटलान्धकारप्रतिरुद्धम-
दृष्टं—त्यजति । [स] ⁹⁰परमार्थः अतितीक्ष्णेन्द्रियायैज्ञानदृष्टिगोचरः⁹¹ ।
आर्यघनव्यूहसूत्रे⁹² ।

⁸⁵ V. Note 35 above.

⁸⁶ Cp. *prajñāpāramitāhṛdayasūtra* (short text) p. 49 (larger text) p. 52.

⁸⁷ The whole sentence, cp. *Uttaratantra*, p. 182.

⁸⁸ The Absolute compared with *Cintāmaṇi* is common; Cf. *Ibid.*; but nowhere *Cintāpadma* is used as simile. This word is new. However, see *Tib. Book of Dead*, p. 85.

⁸⁹ Cf. *Uttaratantra*, II, 72.

⁹⁰ The explanation of this term strikingly coincides with that of the term given in the *Madhyānta Vibhāṅgakārikā* 1, 15, 16; *bhāṣya* and *ṭīkā* p. 42, 3-4. 'But for different explanation, see *M. vṛtti*, p. 494, 1 and *Bodhic. pañjikā* pp. 354, 3, 360, 5-6.

⁹¹ Cp. *Uttaratantra*, II, 38d, 46b.

⁹² *Tib. gha. na. bhu. hu*—कनव्यूह? But the verse is not found in the *Ghanavyūha*, *Kanjur Mdo*, *cha*. No. 1.

तत्त्वमस्यन्तमाश्चर्यं गम्भीरं तदनन्तवत् ।
 तद्धि दुर्लभमित्यस्माल्लोकस्य किल बुद्धिना^{११} ॥
 ज्ञानं तद्गोचरं नास्ति ।

संवृतिपरमार्थसत्य [देशना] परिवर्तः पञ्चमः

पदसु जगद्गतिषु^{१२} भवसङ्क्रान्त्युपायो बुद्ध्याभिकरोपायः समाप्तः ॥

पण्डितमैत्रेयनाथकृतः ॥

^{११} Cf. Ut. tan. II, 71, L. 3.

^{१२} —*hgro. ba. rigs. drug. las.*

ENGLISH TRANSLATION OF THE BHAVASANKRĀNTI

I. There is no separate entity [from the standpoint of the Absolute], hence there is no origination. People think that the non-existent separate entity takes origination and there is eternal principle [from which all the separate entities originate] (1). This thought is an illusion and resembles a flower in the sky. The wise must realise that the essence of all elements of existence (*dharmatā*), their origination and their characteristics resemble the vacant space (2-3b) [The wise must also realise that] there is neither cause, nor effect, nor action, nor this world, nor any other world (3c-4b). If a thing which is not originated before, is originated afterwards from a thing other than itself, who is then to originate the child of barren woman? (4c-5b). The world from the outset has neither originated itself, nor has been created by any one else (5c, d). The world which mistakes unprofitable for profitable (or the ocean of phenomenal existence which is going round and round without profit), was not declared as either eternal (*sat*) or non-eternal (*asat*) like a city of illusion (6a-c).

II. The world is originated from the mere constructive imagination and the mind is also originated

from it. From the mind the body [of elements] is likewise originated (6d-7b). If we examine this body [of elements], it will appear that all the elements, matter, feeling, thought and volition are devoid of real substance (*vastu*) (7c-8b). There exists no mental element whatever and the mind itself does not possess any nature that can be described (8c, d)

III. Since there exists no mind, there exist neither mental elements, nor body of elements, nor component elements. Thus in keeping with the Path of non-duality the Truth is expounded [by the Buddha] (9). Everything is devoid of the basic principle. What is expounded is without the basic principle, what is made as vow is bereft of the basic principle and what is obtained as a result is also devoid of the basic principle (10).

IV. The Bodhisattva who practises at all times the highest virtues of the Charity, Morality, Patience, Energy, Concentration and Wisdom, etc., will in a short period realise the supreme Enlightenment (11).

V. The Bodhisattva who takes stand in the said Devices and Wisdom will, in a short period, succeed in securing as the result of them the nectar [of Enlightenment] which is imperishable, through the help of instructions of a benevolent Teacher and becomes Omniscient in regard to all things [in all aspects] (12-13a). [The instruction is as follows.] All these are mere names and established in the elements of words, among these various forms of speech where do these speeches take stand? (13b-14a). The causes and effects are both mere

names. This is the nature of all things that they are non-existent and that an effect of a cause vanishes away in the absence of the latter (14b-15a). The term "non-substantiality" is in itself unreal and proved as mere name and therefore does not exist (15b, e). All the separate elements of existence are devoid of names, but they are illuminated by names which are themselves non-existent (15d-16a). What arises [from] thus discriminating [that everything is devoid of names, etc], also discriminates the Absolute (*Sūnyatā*) (16b-e). That "the matter as perceived by our eyes exists" is declared by the Buddha (the knower of the Absolute) from the standpoint of the ordinary men who are erroneously self-conceived and following the empirical world (16d-17c). "The perception arises through the co ordination of causes and conditions", this the wise Leader illuminates as an indirect way of [approaching] the Absolute (17d-18c) The eye does not see the matter and the mental elements do not exist and everything that is visible to us is an illusion. This is the Absolute Truth which the world leaves ungrasped (18d-19)

ENGLISH SUMMARY OF THE COMMENTARY

I. Maitreya-nātha begins his commentary without any usual benedictory verse. Commenting upon the verse 1 he remarks that a seed is not originated from a seed. If it is originated so, then a jar would be originated from a jar. As a thing is denied of any action affecting itself, the seed is not originated from the seed. But the origination (of a seed) is a phenomenon due to the transformation of the five primary elements and it is a production of causes and conditions. One may object here. The origination being merely a phenomenon of causes and conditions and not a real one, somebody may think that the actions good and bad which are regarded as burden to a personality, become destroyed (and that therefore there would be no fruit of actions. It is not so, for,) they are not at all liable to origination (from the standpoint of the Absolute nor to destruction) like the seed that becomes impotent by the thundering of the clouds or by the poison poured out from the teeth of the mouse. But their origination is a phenomenon depending upon causes and conditions, and therefore there is no origination from an entity (like the seed).

If there is possibility of arising anew of a thing which has no existence before, then the child of a barren woman, the flower in the sky and the horn on the head of a hare ought to come into existence. We do not see these things being born in the world and hence no origination. The seed, for instance, which is thrown into the fire never springs up. Now an objection is put forth. We hear people saying that the lotus and the green scum spring out in the lake and that the fire is produced anew from the churning of the two fire stuffs. Accordingly if we accept that everything is

originated from an eternally existent principle, what harm would be there? It is not correct. For, if the aspect of things which people perceive with their eyes be the Absolute Truth, all of us, laymen ought to become seers of Truth and it would be unnecessary to undergo the training on the Path to realise the Absolute.

Laṅkāvatāra Sūtra says. If the existence which the laymen impute to all separate entities, is regarded as Truth, all of them, then, would be the knowers of the Truth.

And it is said *somewhere*: The eye does not see the matter (in reality) but the ordinary men by the force of infatuation move forward along with the course of their organs. The nature of the world is the same as that of an illusion, mirage, vision in dream, etc., etc.

Sūrapāda also, says. What is neither existent nor non-existent, nor born, nor passed away, nor destroyed is the originator of all existent things. This definition (as assumed) by those who consider things as existent, is erroneous and similar to the flower in the sky.

Explaining the verse 3, the Commentator says that the five groups of elements, matter, feeling, etc., are mere *dharmatā* (non-substantiality) and comparable to the sky. They take birth in the other life when all causes and conditions are fulfilled. That, too, is from the standpoint of the Empirical world and therefore does not come into conflict with the Absolute Truth. Then he cites some extracts from the *Sālistambasūtra* in order to demonstrate that the characteristics of the separate elements of existence resemble illusory vision and are inconceivable.

The method of arising of skandhas is like this. The forces, consciousness, mind and matter, 6 bases of cognition and 5 groups of elements are brought to accomplishment through the influence of ignorance.

(It is said somewhere) What is the origination through the co-ordination of the non-substantial causes and conditions is the essential nature of all the material elements and so it is relatively brought into being when causes and conditions are fulfilled. The essence of all material elements being really the Monistic Principle,

Non-substantiality is looked at (by us) as matter and all other elements of existence are (in essence) the Non substantiality (and looked at by us as feeling, etc.), thus the Monistic Principle, Non-substantiality (*sūnyatā*) goes (differentiated). So all the elements of existence internal as well as external have no real substance of their own and therefore comparable to the sky.

In the verse 3c-4c, the Commentator raises this objection. The world should be either created by Īśwara or produced by the action and in the latter case it would be nothing but the mind. If we do not admit either of these two alternatives, we must answer the question who is to bear the fruits of actions good and bad, and it would likewise lead us to the opponent's doctrine of Nihilism. In reply to this objection we say that the world is from the Absolute point of view, unreal and amounts to the vision in dream though regarded as produced by actions. (It is said somewhere:)

There exists no separate entity (*bhāva*), hence it is unborn and non-existent. However it enjoys the fruits of action even after a long interval when the causes and conditions are fulfilled.

Samādhirāja Sūtra says. No one dies in this world and no one goes to the other world. However the action good and bad performed before, never dies out and bears fruits to the stream of elements ever transmigrating.

In the *Laṅkāvatāra Sūtra* Buddha declares: I teach at all times that the Principle, Non-substantiality is devoid of eternalism and nihilism, and that the phenomenal existence is similar to a dream and illusory vision; but the action never dies out.

Ākāśaśamatāsamādhi Sūtra says: What is done formerly is not done (in a reality), the good and bad (though formerly done) are not done (in reality). The stage of Buddha could not be attained in as much as the Buddha himself has not attained it (in reality). The Bodhisattva's Creative Mental Effort for Enlightenment that was made before cannot be made (in reality). The firm attainment though said to be secured, cannot be secured (in reality). The actions, however, never disappear and give fruits to the living beings even after a long period of many thousand aeons.

Then the Commentator in the verso 5c, d remarks that nothing is at first originated by itself, but an entity comes into existence through the co ordination of causes and conditions. This origination of the entity cannot be ushered by any person such as *Is'vara*. Since there could be no conscious principle being born at first, *Is'vara* cannot be proved to exist.

Laṅkāvatāra Sūtra says. Ordinary men, by reason of the infatuation perceive the origination and destruction of things, but men of analytical wisdom do not perceive them.

Samādhirāja Sūtra says. The "existence" and "non existence", both of them are two extremities. The "purity" and "impurity," both of them are also two extremities. The wise neither adhere to both extremities nor do take their stand in the intermediate between them.

Madhyānta (?) says: Because (the aim of) the reasoning is only an imagination, the proof (to establish this aim) turns out to be fruitless. This is declared by the wise that ordinary men are imprisoned (in the phenomenal world) by the constructive imagination. Those who analyse the world, would be released. Those who are engaged in a concentrated trance and analysis, would perceive it to have no essence of its own, like an ophthalmic who would, by applying medicine, destroy the eye disease and restore correct vision. Men with the eye-disease of ignorance are firmly attached to the view of origination and destruction through the power of forces (*vāsanā*) (accumulated from immemorial time) and hence are unfit for Release.

Explaining the verse 6 the Commentator cites *Āryadeva* who says. (The world) is neither entity nor non entity nor both together, nor eternal, nor non eternal, nor both together, nor contrary to it, etc. The adequate term (to express the real nature) of the world, though being investigated at length, is difficult to obtain.

II. In this Chapter the author speaks of the unreality of the 5 Groups of Elements and having recourse to the Empirical Truth

explains the origin of the world. The world is produced from the constructive imagination. The term constructive imagination means the imputation of the good and bad as real. Depending upon such an imagination the world is produced. We apply the term "world" to the 5 Groups of Elements (which travel through) in the six fold sphere of existence by the influence of actions good and bad and (so it is said) to be produced by the constructive imagination. Thus all thoughts like "water" and "fruit," etc., come into being depending upon causes and conditions. The mind begins to flow by reason of the birth. Then the notion of the Ego principle arises taking hold of the mind. From that notion all other notions also come out.

This is said in the *Ratnāvalī*. So long as the notion of the 5 Groups of Elements remains, the notion of "I" also remains. When that notion continues, action comes out and from that action rebirth takes place. The circle of the phenomenal existence has no beginning, end and centre, and goes round and round like a fire brand depending mutually upon causes and conditions.

"From the mind the body (of elements) is likewise originated."

(*Ratnāvalī* says) The notion of "I" being present, there arises the notion of "others", on the score of discriminating the self and others, attachment and hatred spring up. Following in close relation to these two factors, all other defiling elements of obscuration are brought about.

If we investigate the Groups of Elements, it would also be considered to have been investigated that the universe is nothing but mind. Now the External Groups of Elements are therefore to be investigated.

"Matter, feeling, thought."

The matter is that which is the product of the primary elements and it includes also colours, etc. It is neither existent, nor non-existent, nor both combined, nor neither. It is originated by causes and is nothing but nominal. As it is unreal, it cannot stand our

reasoning, resembles the foam and represents the Non-substantiality. The desirable and undesirable feelings are also brought into existence through the co ordination of causes and conditions and comparable to bubbles. The thought is not a real element but only nominal and therefore like the vision in mirage. The volition, too, is unreal element and produced by the craving for and pleasure from food and drink and again this craving is conditioned by the primary elements, *viz.*, earth, etc. So it is something devoid of any imagined reality and resembles the plantain tree. The mind, consciousness does not bear the character of being originated independently. The mind is nothing but the constructive imagination, hence resembles the illusion and does not exist from the standpoint of the Absolute.

Prajñāpāramitā says - The mind does not possess any essence either of existence or non existence or otherwise and hence unreal. If the mind is perceived introspectively by the mind itself, there is nothing perceived as such and therefore unreal.

Now this objection is put forth. If we admit that the mind, etc., is unreal, the Tathāgata would, then, be a mere matter devoid of any consciousness. It is not so. For, the moment the mind, consciousness and constructive imaginations are totally stopped, the Cosmical Body is made manifest. The attainment of the Buddha's position represents the Body of the Absolute Wisdom. It can neither be said to be an entity of this or that kind, nor can it be considered to be something cognisable this way or that way and something dwelling (eternally) in a place nor can it be regarded as an (eternal) status. These are the fanciful thoughts of the dead-like logicians. But it is the Tathāgata who alone perceives (the real nature of things in) the past, present and future and everything through the eyes of the Supernatural vision.

The mental elements are all constructions of the mind, (*Āgama* says) The matter resembles the foam, the feeling bubbles, the thought the vision in mirage, the volition the plantain tree and the consciousness the vision in dream. This has been declared by the Sunlike (Buddha).

III. The two kinds of unreality (*viz.*, the unreality of the separate elements of existence and that of the personality) were explained in brief. Now, the author in order to bring about the Highest Wisdom says.

Since there exists no mind, there exist neither mental elements, etc.—

These elements are said to include both the elements conditioned and unconditioned. The primary elements, earth, etc., are also included there. The mind is first denied; because it is the root cause of all other elements of existence. The negation of the elements that have arisen from the mind, is also implied therein.

(As regards the Absolute Truth) the Buddha said *somewhere*: Of the Absolute Truth which cannot be expressed in words, what is the preaching and what is the hearing?

Again *Buddha* said: The Absolute Truth cannot be preached without having recourse to the activity of the Empirical World, and the Nirvāṇa cannot be reached without having realised the Absolute Truth.

Sūtra also says: What is origination through the co ordination of causes and conditions, we call it Non substantiality. What is originated by causes and conditions is not originated in its nature. One who realises this Non substantiality is called attentive and wise.

In brief, the cognition of all things in accordance with the Non-dual Path leads us to the Buddhahood. The Path which is intended to positively realise this Path of the Buddhahood is non-dual in itself. Otherwise, inasmuch as the origination and destruction are denied, there cannot be any cognition regarding the two alternatives, *viz.*, existence or non existence, eternal or non eternal and entity or non entity. In such a way it is devoid of duality, *i.e.*, never expressing the said two alternatives; it is the Climax of Wisdom. One who having realised that Highest Wisdom, perceives it directly, is called the Buddha, the Noble One, because he has fully realised the Absolute Truth.

The *Buddha*, by force of Commiseration, said: The birth continues so long as there exists the ignorance, etc. The moment the pure wisdom is separated from the ignorance one realises the Absolute.

“Everything is devoid of the basic principle.”

It is devoid of the self in the eyes of the Analytic Wisdom (combined) with Commiseration which has no basic principle; that is to say there is no supporting subjective principle which asserts the Non-substantiality of all the separate elements of existence and realises it. All this in the three worlds without exception is unreal and represents Non-substantiality. This is the Highest Truth.

Prajñāpāramitā says: The Buddha said to Subhūti: The matter does not see, etc.

Dvūdasapratityasamudpādanīśedhadharmatā says: The Cosmical Body which is conducive to the Buddha's Properties is said to be the sense of the Non-substantiality and it is therefore the Climax of Wisdom.

IV. Having explained the Highest Wisdom, the author in this Chapter speaks of the Devices (taking stand) in the Empirical World. Just as the shadow of the light comes forth at the sunrise, so the Device is spoken of. Charity is the first root cause of all. It is said *somewhere*:

All this world seeks only for the happiness. To the people who have no enjoyment, where is the hope of happiness?

By presenting charity one gets enjoyment. Hence charity is said to be the root cause of enjoyment. It is four-fold viz., the charity of the Doctrine, worldly things, refuge and friendship. The charity of the worldly things is to give up everything including from the kingdom up to one's own head.

Now we may think that to undergo the training course of a Bhodhicattva is an extremely difficult one. But the meritorious Device (like charity, etc.), leads us to the Buddhahood. The happiness of being the Buddha is incomparable one. (Comparing

such a happiness, the difficulty of undergoing the training course of a Bodhisattva will be a very trivial one). And further, in the multitude of the various difficulties a Bhodhisattva would feel his course easier. For instance, a father becomes terrified at the sight of his own son's murder, when the same thing is repeated many times, he becomes no more afraid. And again the poison serves as tonic and gives pleasure for those who are accustomed to it as it is the case with peacocks. What is, therefore, assimilated by habit becomes indeed the source of joy. So the thing like sorrow is only our imagination.

The Device of morality. It consists of keeping away from the ten fold unmeritorious acts and preserving the duties prescribed in the *Prātimokṣa*, viz, to have a kind and ready heart for doing good to all living beings, contentment in regard of one's own enjoyment, not to commit adultery, to speak the truth, not to utter harsh words, to redress grievances of others, to address with reverence the teacher who gives instruction regarding the Disciplinary Code, not to entertain greed of one's own person being held in esteem by others, not to have a heart desirous of worldly pleasure, to avoid all kinds of amusements such as drama and other excitements, not to practise the art of attraction and deceit, to have a devotional heart towards the Buddha, his Order and his Doctrine and to have an active spirit in elevating every living being to the Buddhahood.

If a Bodhisattva does not possess the virtue of patience, all the merits that are accumulated by practising charity and morality during all the previous periods would, at once, perish. Thus *Sāntideva* says

All the good acts, the charity and the worship of the Buddha performed during the period of 100 æons, an anger destroys them (in a moment). There is no sin equal to the hatred and no penance equal to patience. One must, therefore, realise patience by various methods.

Three forms of patience.

1. The patience to put up with sufferings. (Suppose a Bodhisattva goes to a layman and tells) thus: I will make you

attain the highest Buddhahood and lead a pure life of a Bodhisattva. (He replies) act according to my words. Else jump into the fire and be aflame. Let this body be burnt. I will rejoin thus Still I will never lose my spirit and in order that all living beings may attain the Supreme Buddhahood and lead the pure life of a Bodhisattva, I will, myself, become a great flame of the fire (and spread) in the sphere of a million millions of the worlds and prepare them all and even the world of Brahma for the Buddhahood. What should I say then about the fire you speak of !

2. The patience, *i.e.*, forbearance of insult by others A Bodhisattva must not show any sign of anger towards his evil doers, and even his body is cut into pieces by weapons, he must retain his patience with greater degree and resolve in his mind "I will carry upon my head those who cut my arms into pieces, and do not forsake my kind heart even towards them.

3. The patience, *i.e.*, a firm mind regarding the Doctrine Towards the Doctrine of the Buddha, *viz.*, the Path to Salvation (*yāna*) which is extremely deep and auspicious, a Bodhisattva must never entertain a doubtful mind for a single moment after he receives the Doctrine The method of practising this form of patience is the same as that of the previous one, the difference being that the Doctrine is the object of this type of patience

As to energy, *Sāntideva* says A Bodhisattva practising the patience thus, must keep up energy, because the Enlightenment depends upon energy, without which merits cannot be accumulated just as there can be no motion without wind What is then energy ? It is an active spirit towards the meritorious acts

A Bodhisattva being conversant of the aim of energy, must understand the duties prescribed for Bodhisattvas and bind them firmly in his mind, and without sluggishness and suspicion must start to develop the energy in order to extirpate the phenomenal existence He must do it even when he becomes separated from the desirable or becomes associated with undesirable or falls a victim of disease, old age, death, calamity, etc., or becomes born into one of the evil births or happens to be entangled into the

8 inopportune positions or in the status of Nirvāṇa, and he must, at all these times, maintain the mind directed towards the meritorious acts, and have attention to practise them.

Meditation. It is the concentration of the mind on the Highest Wisdom and its Devices being as one unit.

The Highest Wisdom was already spoken of. A Bodhisattva must look at these Highest Virtues of the Charity, etc., devoid of any object like a donor and donee, etc., and hence unreal. The Highest Virtue of Wisdom is pervading (in all fields of) the Virtue of Charity, etc., in the same way as the sun goes around all over the islands and comes back.

To sum up the Highest Virtues: Charity is to give up one's own property. Morality is to bestow blessings upon others. Patience is to do away with any kind of action. Energy is an active spirit in performing the meritorious deeds. Meditation is to remove the coat of defiling elements. The Highest Wisdom is to preach the Absolute Truth. The essential Nectar of the Highest Wisdom is to make the great Commiseration flow over all living beings.

One who aspires for the Buddhahood must renounce everything such as father, mother, sister, kinsmen, retinue, wife, kingdom, other properties and all comforts, etc., like vomitted food and take refuge in the forest in order to attain Salvation.

V. "Taking stand in the said Devices and Highest Wisdom."

The Highest Wisdom as already explained is that all elements of existence, because of their dependent origination, bear the character of nominality. The Devices as said above are the virtues of charity, etc. If a Bodhisattva does not have his teacher to impart to him instructions of these 2 things—viz., Devices and Wisdom—being as one unit, he would not bring about the accomplishment even in dream.

It may be objected here. If there exist two things like Devices and Wisdom as real and again if there exists the difference among

Devices such as charity, etc., it would give rise to many defects to our Doctrine. It is not so, for, these are all mere words and the indication of them as Devices and Wisdom is accepted only in the plane of the Empirical Reality.

Prajñāpāramitā says : The Highest Virtue of Charity is mere word, the Highest Virtue of Wisdom is mere word and even the three worlds are mere words.

In order to deny the reality of both the Devices and Wisdom, the author says :

" The cause and effect are both mere names ", etc

" The term Non substantiality is itself unreal " etc The name is only an indicator in the Empirical World The Grammarians say that everything comes out from the word. This word is proved to be a mere name in the Empirical World.

" The matter as perceived by our eyes exists ", etc.

This refers to the saying of the Buddha that the eye sees the matter, which (sayog) is related to the Empirical world. He said this out of affection towards living beings or according to the locality and time, but it does not represent a true statement. The Absolute cannot be expressed in terms. The device prescribed as discernor of the Absolute is said to be unreal. The 4 truths of the saints, viz., the truth of uneasiness, the truth of its cause, the truth of its extinction and the truth of the Path to that extinction are preached only in the Empirical World.

" The perception arises through the co-ordination of causes and conditions ", etc.

The Buddha is called Leader because he with manifold devices converts all living beings to his Doctrine and lead them to the status of deliverance

" An indirect way of (approaching) the Absolute,"
etc.

The first stage of a Bodhisattva, etc., is expounded from the standpoint of the Empirical Truth. But the stage of the Absolute transpasses even the culminating point of an acute intellect.

The Buddha is called 'endowed with an intellect' because he possesses the supreme wisdom and hence realises the Highest Monistic Principle, the negation of all separate realities of the elements, purging it of all imputations.

"The eye does not see the matter", etc.

Just as an ophthalmic does not see, so the eye does not see itself and matter and it will not be even a mental phenomenon, since the mind being perceived introspectively by the mind itself, is not at all obtained.

Samādhirāja Sūtra says: There exist no elements of existence like an eye, ear, nose, tongue, body, mind and matter.

In conclusion the author says:

Everything that is visible to us is an illusion.

The knowledge which cognises the unity of both the Devices and Highest Wisdom, etc., as expounded before, is declared as unreal.

"Which the world leaves ungrasped."

It is the unperverted Absolute which resembles a wish fulfilling lotus, which is inconceivable to ordinary minds and beyond the activity of ordinary senses and which is concealed by the veil of the darkening ignorance, hence it is left ungrasped by the ordinary world. The Absolute is cognised by the Knowledge of the Saints who have very acute faculty of organs.

Ghanavyūha (?) Sūtra says:

The Absolute is highly marvellous.

It is deep and without extremities.

It is very difficult to realise.

So it is not within the reach of the ordinary intellect.

Thus ends the Device for transition into six realms of existence and for attaining the Buddhahood.

TIBETAN VERSIONS
OF THE
BHAVASAṆKRĀNTI SŪTRA
AND
BHAVASAṆKRĀNTI SĀSTRA
AND
BHAVASAṆKRĀNTI ṬĪKĀ

TIBETAN VERSION OF THE BHAVASANKRĀNTI SŪTRA

|| * rgya gar skad du | A rya bha ba san'krān
ti nā ma ma hā yā na sū tra | bod skad du |
hphags srid pa hpho ba zhes bya ba theg pa
chen' pohi mdo |

! sans rgyas dan. byan chub sems dpah thams
cad. la phyag htshal lo ||

1 hdi skad bdag' gis [f 280a] thos pa dus
gcig na | bcom ldan hdas rgyal pohi khab na hod
mahi tshal bya ka lan' da ka gnas pa na dge slon
ñis brgya lna beuhi dge sloñ gi dge hdun chen
po dan | byan chub sems dpah sems dpah ches po
rab tu man po dñi thabs gcig tu bzhuḡs te | de nas
bcom ldan hdas hkhor brgya ston du mas yons su

* This has been collated through the help of Dr. Sylvain Levi
with the Kanjur in Peking edition mdo tshu, Bibliothèque nationale
Fonds Tibétain no 80 fol 185a L 3 to fol 187a L 1

¹ Narthang edition (\) reads. sam kra ni ta.

² N cer

³ N blaḡs.

⁴ N ka. la. ota. ka.

bskor cin mdun gyis bltas nas chos ston te⁵ | tshans
par spyod pa | thog mar dge ba | bar du dge ba |
tha mar dge ba⁶ | don bzan po | tshig hbru bzan
po | ma hdres pa | yons su rdzogs pa | yons su dag
pa | yons su byan ba yan dag par ston to ||

2 dehi tshe yul ma ga dhahi rgyal po bzo
sbyans gzugs can sñin po rgyal pohi khab kyī gron
khyer chen po nas byun ste | rgyal pohi hbyor pa
chen po dan | rgyal pohi mthu chen pos phyir hod
mahī tshal⁷ ga la ba dan | bcom ldan hdas ga la
ba der son stē | phyin nas bcom ldan hdas kyī zhabs
la mgo bos phyag htshal tel lan gsum bskor ba
byas nas phyogs gcig tu hdug go || phyogs gcig tu
hdug nas yul ma ga dhahi rgyal po bzo sbyans⁸
gzugs can sñin pos bcom ldan hdas la hdi skad ces
gsol, to⁹ || bcom ldan hdas ji ltar na las bgyis s'in
bsags pa hgags nas yun rin du hgags pa hgum
pahi dus kyī tshe [f 280b] ñe bar gnas s'in yid la
mnon du hgyur lags | hdu byed thams cad ston pa
la ji ltar las rnams chud¹⁰ mi hdzah bar hdah¹¹ |

3 de skad ces gsol pa dan | bcom ldan hdas
kyis yul ma ga dhahi rgyal po bzo sbyans gzugs
can sñin po la hdi skad ces bkah stsal to | rgyal¹²

⁵ N to

⁶ Peking edition (=P) pa.

⁷ P tshel

⁸ P sbyan

⁹ N te

¹⁰ \yl chab mi htshal

¹¹ N dgah

¹² It is already noticed that the following passages are cited in the Tibetan version of the *Vaḍḍyaṇ akavataṛa*, B B IV. Different

po chen po hdi lta ste | dper na mi zhig¹³ ñal bhi
 rmi lam na yul gyi bud med bzan mo dan lhan
 cig tu yons su spyod pa rmis¹⁴ la | de ñal ba las
 sad nas yul gyi bud med bzan mo de dran na
 rygal po chen po hdi ji¹⁵ sñam du sems | rmi¹⁶ lam
 gyi yul gyi bud med bzan mo de yod dam |

4 gsol pa | bcom ldan hdas de ni ma mchis
 lags so |

5 bcom ldan hdas kyis bkah stsral pa | rgyal
 po chen po hdi ji sñam du sems | ho¹⁷ na¹⁸ gran
 rmi lam gyi yul gyi bud med¹⁹ bzan mo la mnon
 par zhen pahī mi de ci²⁰ mkhas pahī ran bzhiñ can
 yin nam |

6 gsol pa | bcom ldan hdas de ni ma lags te |
 de cihi slad du du zhe na²¹ | bcom ldan hdas rmi
 lam gyi yul gyi bud med bzan mo yau²² sin tu²³
 ma mchis sin mi dmigs lags na de dan yons su
 spyod pa la²⁴ lta ga la 'mchis te | hdi lta mi de

readings from the citation in the *Madhya Av* (MA) will be
 noted below

¹³ MA ma zhig

¹⁴ P rmi

¹⁵ MA ci

¹⁶ — 'These sentences are omitted in MA

¹⁷ P hon na

¹⁸ MA bud med bzan mo dan lhan cig spyod pa rmis
 la | de ñal ba las sad nas yul gyi bud med bzan mo de dran
 pahī mi de

¹⁹ N omits ci

²⁰ P zl en

²¹ N lhan

²² P du MA omits sin tu

²³ P omits la

²⁴ P gal

m phons s'un dub pahī skal pa. can du hgyur
lags so l

7 bcom ldan hḍas kyis bkah stsal pa l rgyal
po chen. po. de bzhin. du. byis pa so. sohi. skye bo
thos. pa dan mī ldan. pa [f. 281a] yan²¹ mig. gis.
gzugs rnams mthon na.²⁵ yid. bde. bar. hgyur.²⁶ bahi
gzugs. rnams la. mnon. par. zhen. tel mnon par zhen.
par. gyur nas²⁷ rjes. su. chags par. hgyur. ro ll rjes. su
chags nas kun²⁸ tu²⁷ chags. par. hgyur ro²⁹ ll kun.
tu³⁰ chags nas hḍod chags. las byun ba. dan l zhe.
sdan las byun ba dan l gti mug las. byun bahi. las
lus dan l nag dan l yid kyis mnon. par. hdu. byed.
de³¹ l las de. mnon par hḍus byas par. gyur nas.
hgag go l hgag pa. na s'ar.³² phyogs. su. brten te.
gnas pa ma yin l lho phyogs. su. ma. yin l nub
phyogs su ma. yin l byan phyogs. su. ma yin l sten du.
ma. yin l hog. tu. ma. yin l phyogs. mtshams rnams su.
brten. te. gnas. pa. ma yin. no³³ ll dus gzhan. ji. tsam.
zhig na hchi bahi. dus. dan tshod³⁴ ñe. bar. gnas
pahī tshe de dau l skal. pa. hdra. bahi las zad. nas.
rnam. par. s'es pa. tha. ma hgag. pahī. tshe. hdi lta.
ste l dper na. ñal. ñal. ba. las. sad pahī. mihī yul gyi.

²¹ M A nas.

²² M A gyur pahī

²³ M A omits those words

²⁴ P kun du

²⁵ M A chags pa. skyed par byed do

²⁶ M A omits 'kun tu'

²⁷ M A do

²⁸⁻³⁰ These words are shortened in M A

gnas pa. ma
yin pa nas. phyogs mtshams rnams su ma yin no zhes byi
bahī, var dad.

³¹ M A. omits 'tshod'

bud med bzan mo lta bur las de yid³¹ la
 mnon du. hgyur ro || rgyal po chen po de lta
 rnam par s'es pa tha ma hgag cin skye bañi char
 gtogs pañi rnam par s'es pa dñu po yan na ni
 lhahi³² nan du l yan³³ na ni miñi nan du l yan na
 ni lha ma yin gyi nan du l yan na ni, sems can
 dmyal bañi rnam su l yan na ni dud hgro³ rnam
 su l³ yan na ni yi dāgs³⁴ [f 281b] rnam su hbyun
 bar hgyur ro || rgyal po chen po rnam par s'es pa
 dan po de hgags ma thag tu gan la rnam par
 smin pa myon bar hgyur ba³⁵ mnon pa de dan
 skal pa hdra bañi sems kyī rgyud³⁶ hbyun no ||
 rgyal po chen po de la chos gan yan hñg rten
 hñi nas hñg rten pha rol tu hpho ba yan³⁷ med
 la hñi hpho³⁸ dan skye bar mnon pa yan³⁹ yod
 de l rgyal po chen po de la gan rnam par s'es pa
 tha ma hgag pa de ni hñi hpho⁴⁰ zhes bya l gan
 rnam par s'es pa dñu po hbyun de ni skye ba
 zes bya ho || rgyal po chen po rnam par s'es pa
 tha ma hgag pañi tshe yan⁴¹ gan du yan⁴² ni
 hgro l rnam par s'es pa dan po⁴³ skye bañi char

³¹ M \ yid las de ñid la

³² M A lha dag gi

³³ —* These words are shortened in M \ nan du zhes
 bya. ba. na. yan na. ni yi dāgs rnam. su hbyun bar hgyur ro
 zhes bya. bañi bar dñu

³⁴ P hgroñi

³⁵ P yi dāgs.

³⁶ M \ bar

³⁷ M \ rgyun

³⁸ \ hñi

³⁹ M \ hpho. ba

⁴⁰ M \ o mts. dan po

gtogs pa hbyun bañ tshe yan⁴¹ gan nas kyan
 mi hon no || de ciñ phyir zhe na⁴² no bo ñid
 dan bral bañ phyir ro || rgyal po chen po de
 la rnam par s'es pa tha ma ni rnam par
 s'es pa tha mas ston | hciñ hpho ni hciñ hphos
 ston⁴³ | las ni las kyis ston | rnam par s'es pa dan
 po ni rnam par s'es pa dan pos ston⁴⁴ | skye ba
 ni skye bas ston la | las rnams chud mi za bar⁴⁵
 mnon⁴⁷ par yan⁴⁸ yod do || rgyal po chen po rnam
 par s'es pa dan pohi skye bañ char gtogs pa
 hgags ma thag tu bar ma chad par gan la rnam
 par smin pa myon bar hgyur ba mnon pahñ sams
 kyñ rgyud hbyun no || bcom ldan hñas kyis de skad
 ces bkah stsal to⁴⁹ | bde bar gs'egs pas de skad
 gsuns nas ston pas gzhan yan, hñi skad ces bkah
 stsal. to ||

- 8 hñi dag thams [282a] cad min tsam ste |
 | hdu ses tsam du gnas pa yin |
 | brjod pa las ni gzhan gyur pa |
 | brjod par bya ba yod ma yin |
- 9 | min ni gan dan gañ gñs su |
 | chos rnams gañ dan gan brjod pa |
 | de la de ni yod ma yin |
 | hñi ni chos rnams chos ñid do |

⁴¹ M A ran bzññ dñen pahñ phyir ro |

⁴² M A stoñ ño

⁴³ M A adds 'yññ

⁴⁴ M A mñon no Here ends the quotation

⁴⁵ N pa. hañ

⁴⁶ N te

- 10 | min gis min ñid ston pa⁵⁰ ste |
 | min ni min gis yod ma yin |
 | min med pa yi chos rnam kun |
 | min gis yons su brjod par byas |
- 11 | chos rnam hdi dag yod, min te |
 | rtog pa las ni kun tu²⁸ hbyun |
 | gan gis ston par rnam rtog pa³¹ |
 | rtog pa de⁴¹ yan hdi na med |
- 12 | mig gis gzugs ni mthon no zhes |
 | yan dag gzugs pas gan gsuns pa |
 | hjig rten log pahī dad can la |
 | kun rdzob bden par de gsuns so |
- 13 | tshogs nas mthon zhes gan dag tu⁵² |
 | hdren pas rab tu bstan mdzad pa |
 | de ni don dam gdags pahī sar³³ |
 | blo dan ldan pas bkah stsal. to |
- 14 | mig gis gzugs rnam mī mthon zhin |
 | yid kyis³⁴ chos rnam mī rig pa |
 | de ni bden pa mchog yin te |
 | de la hjig rten mī dpogs so |
- 15 bcom ldan hdas kyis de skad ces bkah
 stsal nas | yul ma ga dha hi rgyal po bzo sbyans
 gzugs can sñin po dan | byan chub sems dpah de
 dag dan | dge slon de dag dan | lha dan | mī dan |

⁵⁰ N ba
⁵¹ P rnam par rtogs
⁵² P du
⁵³ N sa.
⁵⁴ P yid kyī

lha ma yin dan | drī zar bcas pahī hjiḡ rten yid
rans te⁵⁵ | bcom ldan hdas kyis gsuns pa la mnon
par bstod do |

| hphags pa srid pa hpho ba zhes bya ba
theg pa chen pohī mdo rdzogs so⁵⁶ |

| rgya⁵⁷ gar gyī mkhan pohī dzī na mī tra
dan | dā na s'ī la dan | zhu chen gyī lo tstsha ba
ban de ye s'es sdes bsgyur cīn zhus te | skan gsar
chad kyis kyan bcos nas gtan la phab po ||

⁵⁵ N yī rañ te

⁵⁶ P sho

⁵⁷ This colophon is lacking in N

TIBETAN VERSION OF THE BHAVASAṆ- KRĀNTIPARIKATHĀ

SRID. PA. LAS. HDAS. PA. ZHES. BYA. BA.
· BZHUGS. SO || *

|| [F. 201 a, L 8] rgya. gar. skad. du | bha. ba. sañ.
krā. ta. pa. ri. ka. thā | bod. skad. du | srīd. pa. las.
hdas. pahi. gtaṃ |¹

| hjam. dpal. gzhon. nur. [201b] gyur. pa.
la. phyag. htshal. lo ||

1. | dños. med. dños. las. mī. skye. ste |
| dños. med.² las. kyañ. skye. ma. yin |
| dños. po. rtag. tu. skye. ba. ste |
| dnos. hkhul. nam. khahī. me. tog. bzhiñ |

* N.B. As I have already pointed out in the introduction that there are two translations in Tanjur, representing one recension, & c

single translation, as below. For the sake of reference I call Muo. gi, & as Tib. No. 1 and Ndo. ne. 95 as Tib. No. 2 in the following notes. The folio-references entered within the square bracket in all these pages of the Tib. texts and *ṭikā* are according to Peking edition as noted by Dr. Sylvain Levi

¹ Tib. 1 [f. 227a, l. 7] reads "bha. ba. sam. kranta", "srīd. pa. las. hdas. pa."

² Ibid., dnos. po. las

2. | mkhah. dañ. hdra. bahi. chos. yod. na |
 | gzhan. ni. mkhah. dañ. hdra. ba. ste § |
 | brten. nas. thams. cad. mkhah. dañ. hdra |
 | de. nas. srid. pa. med. pa. can |
3. | ño. bo. ñid. kyis.² las. med. ciñ |
 | rgyu. med. hbras. bu. yod. ma. yin |
 | hdi. dag. thams. cad. med. pa. ste |
 | hjig. rten. pa. med. hjig.⁴ pa. med |
4. | ma. skyes. pa. yi. dños. po. gañ |
 | ji. ltar. gzhan. zhig. skyes. par. hgyur |
 | hjig. rten. dañ. por. ma. byuñ, ste |
 | hgah. zhig. gis. kyañ. sprul. ba. min⁵ |
 | zla. ba. señ. gehi. groñ. khyer. bzhin |
 | hjig. rten. don. med. gyi. na. bkhyam |
5. | hjig. rten. nam. par. rtog. las. byuñ |
 | nam. rtog. sems. las. yañ. dag. byuñ |
 | sems. ni. lus. la. brten. pa. ste |
 | de. phyr. lus. ni. nam. dpyad. do |
6. | gzugs. ni. stoñ. pa. tshor. ba. rañ. bzhin. med |
 | hdu. ses. med. de. hdu. byed. yod. ma. yin |
 | hbyuñ. ba. spans. nas. sems. dañ. sems.
 • byuñ. med |
 | de. phyr. lus. ni. rtog. bral. ño. bo. yin |
7. | sems. med. chos. rnams. de. dag. med |
 | lus. med. khams. rnams.⁶ yod. ma. yin |

§ Tib. I. [f.227b].

² Nyl. reads kyi.

³ All Nyl. except that of Tib. I in Peking read hjigs.

⁴ Tib. 2. sprul. pa. yin.

⁵ Ibid., Nyl. in N. reads rnam.

- | gñis su med pahī las hdī nī |
 | de ñid rig⁷ pa rnams kyis bstan |
 8 | hdī dag thams cad dmigs med par |
 | dmigs⁸ su med par bstan pa yin |
 | blo nī dmigs pa med byas nas |
 | dmigs pa med par hbyun bar hgyur |
 9 | sbyin dan tshul khrims bzod brtson
 hgrus |
 | bsam gtan la sogs⁹ brten byas na¹⁰ |
 | yun mī rin bahī dus kyis nī |
 | byan chub dam pa thob par hgyur |
 10 | thabs dan ses rab la gnas te |
 | sems can rnams la brtse bar bya |
 | myur ba¹¹ kho nar thams cad mkhyen |
 | thob par hgyur bar the tshom med |
 11 | hdī dag thams cad min tsam ste |
 | hdu ses tsam la rab tu gnas |
 | rjod par byed las tha dad pahī |
 | brjod par bya ba yod ma yin |
 12 [f 202a] | chos rnams thams cad min
 med de |
 | bdag med par yan yons su gsal |
 | yan dag min pahī chos hdī dag |
 | rnam par §§ rtog pas kum nas bslan |

⁷ Ibid rigs⁸ Ibid gñis⁹ Tib 1 bstan¹⁰ Tib 2 nas¹¹ Ibid (in Narthang) myur bahī

§§ Tib 1 [f 228a]

- | gan gis ston pa zhes brtags pah |
 | rtog pa de yan hdi ston pa¹² |
 13 | mig gis gzugs rname mthon bar ni |
 | de ñid gsuns pas gan bsad pa |
 | log par zhen pah hñg rten la |
 | kun rdzob bden par brjod pa yin |
 14 | gan du tshogs par mthon ba ni |
 | hdren pas ston par byed pa yin |
 | blo dan ldan pas don dam gyi |
 | ñe bar brtags¹³ pah sa de gsuns |
 15 | mig gis gzugs ni mi¹⁴ mthon stel |
 | yid kyis chos rname mi rig go |
 | hñd rten pa yi yul min gañ |
 | hdi ni mchog tu bden pah |
 16 | mig med gzugs kyan yod min zhñ |
 | snan ba yid la byed pa med |
 | sems ni rmi lam bzññ du hkhrul |
 | thams cad yod min med pahñ min |

|¹⁵srñd pa las hñas pah gtam | slob dpon
 hphags pa klu sgrub kyis mdzad pa rdzogs so ||
 khñ¹⁶ cheñ pa ndi ta srñ thñ dan | lo tsñ ba dge
 slon grags hñyor ses rab kyis bsgyur baho || ||

[F 202a, L 5]

¹² Tib. 2 (in Peking) ston. ño

¹³ Ibid. (in N) brtag.

¹⁴ Ibid (in N) ma.

¹⁵ Tib. 1, srñd pa las. hñas. pa.

¹⁶ Ibid. khñ. cheñ. pa. ndi. ta. srñ. thñ. tha. dan | zhu. chen.
 gyi lo. tsñ. ba. dge. . || || [F 228a L 5]

TIBETAN VERSION OF THE MADHYAMABHAVASANKRĀNTI

DBU MA SRID PA HPHO BA ZHES BYA BA
HPHAGS PA KLU SGRUB KYIS MDZAD PA
BZHUGS SO ||

|| [F 170b, L 5] rgya gar skad du | bha ba
sam krānti | bod skad du | srid pa hpho ba |
| hjam dpal gzhon nur gyur pa la phyag htshal lo ||

- 1 dnos po med pas skye ba med |
 | dnos po med pa de la ni |
 | skye ba blans pa srid pa yin |
 | rtag tu dnos po, yod bsam pa |
- 2 | de ltar bsams pa hkkru | pa yin |
 | nam¹ mkhah me tog dan hdra ba |
 | mkhah dan mñam pah chos ñid la |
 | de la skyes pa mkhah dan mñam |

¹ Xyl nam khab

3. | rañ bzhin. thams. cad. mkhah. dañ. mñam |
 | de. ltar. mkhas. pas. rtogs. par. bya |
 | rgyu. med. hbras. bu. med. pa. dañ |
 | las. kyi. dños. po. med. pa. dañ.
4. | dños. po. thams. cad. hdi. ltar. med |
 | hjig. rten. hdi. dañ. pha. rol. dañ |
 | skye. ba. med. pahī. ño. bo. ñid |
 | de. las. gzhan. ni. skye. bar. byed |
5. | mo. gs'am. bu.² yi. bu. la. yañ |
 | de. la. sus. skye. skye. bar. [f. 171a] mdzod |
 | hjig. rten. pa. hdi. sñar. ma. skyes |
 | de. las. sus. kyañ. byas. pa. med |
6. | don. med. hkhor.³ bahi. hjig. rten. na |
 | sgyu. mahi. groñ. khyer. hkhyams. pa. bzhin |
 | yod. med. gañ. yañ. min. bstan. pas |
 , | chos. ñid. kyi. lehu. ste. dañ. po ho || ||
 | rnam. rtog. las. ni. hjig. rten. hbyuñ |
7. | rnam. rtog. de. las. sems. kyañ. byuñ |
 | sems. las. lus. kyañ. byuñ. ba. na |
 | lus. la. brtag. par. gyis. tsam. na |
 | gzugs. dañ. tshor. ba. miñ. dañ. ni |
8. | dños. po. stoñ. ñid. med. pa. yin |
 | hdu. byed. dños. po. de. yañ. med |
 | sems. kyis. brtags. pa. gañ. yañ. med |
 | sems. ni. rtog. med. ño. bo. yin |

¹ Read "mo. gs'am. mo" with the commentary.

² P.: h | bor (sic).

l phuñ. po. lña. stoñ. pa. ñid. du. bstan. pahi. lehu.
ste. gñis. paho || ||

9. || sems. med. pas⁴. na. chos. kyañ. med l
l de. ltar. lus. kyañ. kham. kyañ. med l
l de. ltar. gñis. med. lam. gyis. ni l
l de. ñid. du. ni. rab. tu. bs'ad l

10. l hdi. dag. thams. cad. rten. med. yin l
l rten. med. du. ni. rab. tu. bs'ad l
l blo. ni. rten. med. byas. nas. ni l
l de. yañ. rten. med. hbyuñ. baho l

l ses. rab. bstan. pahi. chu. ste. gsum. paho || ||

11. || sbyin. pa. tshul. khrims. bzod. pa. dañ l
l brtson. hgrus. bsam. gtan. ses. rab. sogs l
l rtag. tu. de. byas. las. kyis. ni l
l myur. bahi. dus. su. byañ. chub. thob l

l thabs. bstan. pahi. lehu. ste. bzhi. paho || ||

12. || thabs. dañ. rab. gnas. pa. la l
l de. las. skye. bahi. bdud. rtsi. ni l
l bla. mahi. bkah. yis. zad. pa. med l
l myur. bahi. dus. la. rñed. nas. ni l

13. l thams. cad. mñkhyen. pa. the. tshom. med l
l hdi. dag. thams. cad. miñ. tsam. yin l
l miñ. gi. kham. su. rab. tu. gnas l
l bs'ad. byed. de. mañ. guñ.⁵ du. la l

14. l bs'ad. byed. de. yañ. gañ. na. yod l
l gañ. las. gañ. byuñ. miñ. de. ni l

⁴ P. : bas.

⁵ P. : gud.

- | gan las gan byun chos de rnams |
 | de ni med par hgro ba yin |
 15 | chos de med pas chos ñid yin |
 | ma byun min ni ston ñid yin |
 | de yan min du grub pa med |
 | chos rnams thams cad min med pa |
 16 | min med du ni s'in tu bsal |
 | [f 171b] de* ltar rnam, rtog gañ byun ba |
 | de yan ston ñid rnam rtog yin |
 | mig gis mthon bahi gzugs de ni |
 17 | de ñid mkhyen pas yod par bs'ad |
 | rdzun gyi na rgyal hjig rten pa |
 | kun rdzob sems dpah brten pa yin |
 | rten hbrel hdzom pas mthon ba gan |
 18 | der snan ston pa hdren pa yin |
 | hdzin pa spyod pahı sa yod par |
 | don dam pa yi blo ma yin |
 | mig gis gzugs ni mthon mi hgyur |
 19 | sems chos de yan yod mi hgyur |
 | gan snan thams cad. rdzun du bs'ad |
 | hjig rten pas ni gan spans pa |
 | de ni don dam yin par bs'ad |
 | bden pa gñis bstan pahı lehu ste lna paho ||
 | dbu ma sñd pa hpho ba zhes bya ba |
 | hphags pa klu sgrub kyis mdzad pa
 rdzogs so || [f 171b, L 4] ||

* \yl da ltar = vartamana.

TIBETAN VERSION OF THE TIKĀ

SRID PAHI HPHO BAHĪ TĪ KĀ BZHUGS SO ||

(F 171b, L 4) rgya gar skad du¹ bha ba sam
kra nti tika bod skad du¹ srid pahi hpho bahi tika¹
l thams cad mkhyen pa la phyag htshal lo ||

l dnos po med pa skye ba med¹

ces bya ba la¹ sa bon las sa bon hbyun ba¹
bzhin de ltar yin na ni bum pa las kyan bum pa
hbyun bar rigs¹ ran fīd bya ba hgag pas sa bon
hbyun mi srid¹ hbyun ba rnam pa lnas bsgyur
bahi chos fīd yin pa rten hbrel chos fīd yin¹ de
lta yin na dge sdig sus khur chad¹ ltar hgyur¹ skye
ba de ni ma yin no¹ l byi bas so btab pahi dug
hbrug grag tsan² na ba bzhin no¹ rten hbrel las
skyes pahi chos fīd do¹ des na dnos po las
skyes pa chos fīd ma yin¹

l dnos po med pa de la ni¹

l skye ba blañs pa srid pa yin¹

¹ Narthang (⇒N) chud

² Read tsam

zhes pa | de ltar yin na dnos po med pa las
 byun na ni | mo gs'am bu nam^{2a} mkhah me tog
 kyan ri boñ gi rā yañ srid | de ltar ma yin pa hbyun
 bas na hbyun mi srid | mebi nan du sa bon btab
 na skye mi srid | dnos pa med pa de la ni | skye ba
 blans pa srid pa bstan pa ni | ji ltar chu dans
 pas gan [f 172a] bahi mtsho la zi ma dan pa dma
 skyes pa bzhin no || gtsub sin dan lcags mag las
 me³ hbyun ba bzhin no || byun mod skyon ci yod |
 rtag tu dnos po las byun bar bdag hdod | de ltar
 ma yin⁴ hkhrol pa yin |

| dban po rnams kyis gan rñed pa |
 | de ni. de⁵ dag ñid hgyur na |
 | de ñid mkhyen, pa byis par hgyur |
 | de ñid ye ses bya rgyu med |

lan kar gsegs pah mdo las

| dnos po thams cad yod bsam pa |
 | de ltar byis pas brtags pa bzhin |
 | gal te de ltar mthon hgyur na |
 | thams cad [de] ñid mkhyen par hgyur |

gzhan ston pa ni

| mig gi [s] gzugs mi mthon ba bzhin |
 | hji rten pas ni gti mug⁶ gis |

^{2a} N reads in all places nam khah for nam mkhah of P

³ \yl mi

⁴ Peking (—P) ya or yi

⁵ P ñe.

⁶ \ gñis ka.

l dban poḥi lām las byun hgyur ba l
l deḥi no bo n, hdi ltar yin l

sgyu ma ltar l smig rgyu l rmi lām l brag ca l
hjah tshon l chu zlahi gzugs l sprul paḥi l sgyu mahi
gron⁸ khyer rnam rtog bzhin no l dpaḥ boḥi zhiabs
kyis, kyan gsunḥ so l

l yod dan med pa slye dan hchi l
l de n hgag pa gan med pa l
l dnos po skyed pa ṇid yin no l
l mtshan ma dnos po mthon ba rnamḥ l
l dnos po mthon bas hkhul pa yin l
l ji ltar nam mkhah me tog bsam
pa hdra⁹ l
mlah dan mñam paḥi chos ṇid la l

zhes pa n l nam mkhah dan mñam pa dnos po
ston ṇid yin pas na l skye ba dan hjug paḥi skyon
gvi dri mas ma gos pas na l chos ṇid tsam l
gzugs dan tshor ba l sogs pa de rnamḥ nam mkhah
dan mñam paḥo l gzhan skye ba na rten hbrul
hdzom pas skyeho l l de yaḥ kun rdzob hjug rten
pa l yin l don dam pa¹⁰ l n m mthun med l bsam
kyis n khyab sgyu ma chos ky mtshan ṇid yin l
sa lu ljan paḥi mdo las l

⁸ P del, dbe

N gro, khyer

⁹ Though this line has more than usual 7 syllable, I have taken it as a part of the quatrain since it is semantically associated with the previous lines.

¹⁰ P don dam dam pa la

rten. hbrel. gyis. ni. skyes. pa [J] gan. rgyu. lña.
 rnams. kyis. mthoñ. gyur. pa l khos.¹¹ ran. nes. pa. la.
 yin l chad. pa. po. yan. ma. yin l hpho. ba. po. yan. ma.
 yin l rgyu. ran byun. ba. yan ma yin l hbras. bu. smin.
 nas. byun. ba. [f. 172b] yan. ma. yin l de. rnams. ni.
 mi. mthun. par. hbrel l kho. ran nes. pas. yin. pa. gan.
 zhe. na l ji ltar. sa. bon. dan. myu. gu. mi. mthun. pa.
 bzhin. no l lma. yin. te de. ltar. yin. na. sa. bon gan. yin.
 pa. de. ñid. myu. gu l de. ltar. yin. na. sa. bon. hgag l myu.
 gu. skyes. pa. na l chad. pa. yan. ma. yin. pa. gan zhe. na l
 sna ma. sa. bon. bkag. pas. myu. gu. skye. ba. ma yin l
 sa bon. bkag. pa tsam. las. dehi. dus. su. myu. gu.
 skye. bas. na l sran. la. hjal. bahi. mtho. dman. bzhin.
 no l l hpho. ba po. ma. yin. pa. gañ. zhe. na l sa. bon.
 ltar. ma. yin. myu. guho l l rgyu. ran. byun. ba ma.
 yin. pa. gan. zhe na l dan po hbras. bu. ran. ma. byuñ.
 bas. so l l hbras bu. smin. nas. byun. ma. yin. pa. gañ.
 zhe. na l hbras. buhi. no. bor. grub. pa. ste l hbras. bus.
 hbras. bu. bskyed. pa. ni. ma. yin. no l l mi. mthun.
 par. hbrel. pa. gañ. zhe. na l de. ltar. du. rten. hbrel..
 gyis. hbyun. ba. ste. de. rnams. kyis. bskyed. pahi.
 hbras. buho. l

l phuñ. po. bskyed. lugs. kyañ l ma. rig. pas. hdu.
 byed. nam. par. 'ces. pa l min. dan. gzugs l skye.
 mched. drug. dañ. lña. yis. phuñ. po. grub. bo l
 l stoñ. ñid rnams. kyis. byuñ. ba. gañ l
 l de. gzugs. rnams kyi. ño. bo. ni l
 l rten. hbrel. rkyen. gyis. byuñ. ba. yin l
 l de. ltar. grub. pas. rab. tu. grags l

¹¹ P. . khros.

l de ltar ston ñid de ran nī l
 l skyes nas gzugs nī mthon hgyur pa l
 l dnos po thams cad ston ñid yin l
 l de ltar ston ñid rab tu skyes l

l de ltar du phyī nan gī chos thams cad ston
 paho ll ran bzhin dnos po nī gan gīs rgyus byun
 bas l chos thams cad nam mkhah dan mñam l de
 ltar dños po med pa srid pa yin no l

rgyu med hbras bu med pa dan l zhes pas na l
 hjug rten hdi dan pha rol dan l zhes pahī bar la l

l rgyu dhan phyug gīs byas par hdod pa dan l
 las kyī [s] hbyun ba¹¹ sems tsam pa hdod pa ham l
 de ltar mī¹² hdod na dge sdug su hkhur l mu stegs
 chad pa po ru thal l dehi lan nī dnos po lī nī
 bden pa med l [f 173a] las kyīs hbyun yin rmi
 lam bzhin l

dnos po hdi ltar med pas nī l
 l mī skyes med pa de la nī l
 l yun rin rten hbrel hdon tsam nī l
 l de dus las kyī hbras bu myon l

hphags pa *tin ne lidzin rgyal, pohī mdo* las l

hjug rten hdi la hchi ba gan yan med l
 l hjug rten pha rol tu hgro ba gan yan med
 l las kyīs med pa mī srid do l

¹¹ P pa
¹² N ma.

l byas pahı hbras bu ster bar¹⁴ byed l
l thog¹⁵ ma med pa hkhör ba la l

lan kar¹⁶ gs'egs pahı mdo las

gan gis rtag tu ston ñid bs'ad l
l yod dan chad pa spans pa ñid l
l hkhör ba rmi lam sgyu ma min l
l las med par ni mi hgro ho l

*bphags pa nam mkhah dan mañm pa tin ne hdzin
gyi mdo las l*

snar byas de ni mi mdzad do l
l mi mdzad pa de dge mi dge l
l bde bar gs'egs kyis snar ma bgyis¹⁷ pas l
l de yan mdzad par mi hgyur ro l
l byan chub sems dpahı¹⁸ byan chub sems l
l de yan mdzad par mi hgyur ro l
l brtan pa thob par byas pa yan l
l de yan mdzad par mi hgyur ro l
l las kyan med par mi hgyur ro l
l bskal pa bye bahı bar du yan l
l rten hbrel hdzom pahı dus las ni l
l lus can rnams kyı hbras bu myon l

skye ba med pahı no bo ñid l ces pa la l
l dban phyug gis yı ltar gal te ma sprul na l hjug
rten pa ni yı ltar byuñ l

- ¹⁴ P par
- ¹⁵ P thogs med pa
- ¹⁶ P gar
- ¹⁷ \ kyis
- ¹⁸ P sems pahı

mo gs'am mo yi bu la yan |
 de la sus¹⁹ skye skye bar mdzad |
 hjug rten pa hdi snar ma skyes²⁰ |

ses pa la sogs pa la | dan por ran ma skyes
 pa rten hbrel la hbyun bahu dnos po yin | de la
 dban phyug la sogs pa sus kyan skyer hjug pa
 med | sems can. pa dan. | por. ran. skyes. pa. med.
 pas | dban phyug kho ran ma grub pa la | rten
 hbrel las hbyun bahu dban phyug gis skye ru bcug
 pa med | *lan kar. gs'egs pah. mdo las* |

skye dan hchi. bahu de. ñid ni |
 | byis. pa rinons pa mthon ba. yis |
 | skye. med hchi med de gñis. ni |
 s'es rab. can [f 173 b] gyi²² de ltar mthon |

hphags pa *tin ne ldzin gyi rgyal pohi mdo las* |

yod pa med pa de las ni |
 | gñi ga mthah ni med pa yin |
 | dag dan ma dag de la ni
 | de gñis la yan mthah med do |
 | de gñis span pa de la ni |
 | dbus su gnas pa gan yan med |
 | de ltar mkhas bris rtogs par bya |

dhu ma nar ba nis

rtog pa gto gis rtogs tsam na |
 | de rtogs hbris bu med par hdug |

¹⁹ \yi bu skyes The correction is according to the text

²⁰ \ skyes. pa

²¹ \ dñi po

²² Read gyis (?)

| de. ltar. du. ni. mkhyen. pas. gsun̄s
 | rnam. rtog. gis. ni. tha. mal. bcin̄s |
 | brtag. pa. byas. na. grol. bar. byed |
 | de. byed. pas. ni. hgro. ba. yin |
 | rnal. hbyor. pah̄i. ni. ston. par. mthoñ |
 | ji. ltar. rab. rib. mthoñ. hgyur. ba |
 | sman. gyi. sbyor. bas. mthoñ. ba ltar |
 | rab. rib. de. yan. gsal. hgyur |
 | ma. rig. pa. yi. rab. rib. kyis |
 | bsgrib̄s. pah̄i. m̄g. gis. skye. ba. dan |
 | hchi. ba. brtan. par. bzun. nas. te |
 | bag. chags dban. gis. grol. ma. nus. pa. rnam̄s.
 la. gsun̄s⁹ |
 don. med. hkhyams pa. h̄jg. rten. pa |,

la. sogs pah̄i gsun̄s. so | byed pa. po. dan tshor. pa.
 po. la. sogs. pa. gan. yan. med. pa. la | grol. bah̄i. don.
 ni byed. par. don. dam. par hkhyams. paho | yan. na.
 don. med du. hkhyams. pa. sr̄d. pah̄i. rgya.²³ mtsho. la.
 sgyu. mah̄i gron khyer. ltar | *hphags. pa. lhah̄i. zhabs.*
 kyis. gsun̄s. pa. ni |

yod. dan. med. pa gñ̄. ga. med |
 | yod. med. gñ̄s. bsres. de. yan. med |
 | de.²⁴ med. logs. pa. de yan. med |
 | brtag. pa. yun. rin. byas kyan ni |
 . | de. la. tsh̄g. br̄jod. s̄in tu. dkah |

²³ N. rgyu. ltsho. (sic)

²⁴ P. de. men. logs na. (sic)

l dnos po yod pa dan med pa dan skye ba
dan²⁵ hchī ba gan yan spans pahī chos bdag med
par. bstan pahī lehu ste dan poho ||

|| da nī phun po bdag med du ston pa nī
kun rdzob la brten nas gsuns te l hjiḡ rten pahī
skye lugs nī l

rnam rtog las nī hjiḡ rten hgyur l

zhes pa nī l rnam rtog na dge ba dan mī dge bahī
rtog pahol l de la rten hbrēl gyis byun ba hjiḡ
rten. pahol l dge ba dan mī dge²⁶ ba yis hgro ba
rigs drug tu [f 174a] phun po blans te hjiḡ rten
min nol l rnam rtog gis bskyed pahol l chu ham
hbras bu la sogs pa rnam rtog dan rten hbrēl
gyis blans²⁷ pa yin l skye bā blans pas sems byun l
sems las bdag hdzin byun l de las gzhan yan
byun no l l de yan rin po che hphren²⁸ ba nas
gsuns pa l

phun po hjiḡ pahī bar du nī l
l de la bdag hdzin hbyun bar hgyur l
l bdag hdzin byas pahī dus su yan l
l de la las byas yan skye len l
l dus gsum, du nī mthrah med par l
l dbus su hkhōr bahī hkhōr lo nī l

¹ P dtr

²⁵ P dag

²⁶ N bsluḡs pa

²⁷ P phren ba

l mgal²⁰ mehi hkhor lo lta bur hkhor l
 l rten hbrel hdzom pas hkhor baho ll
 *ems las lus kyan byun ba la l

zhes pa ni l

bdag yod pa ni gzhan hgyur ro l
 l ran gzhan cha yi zhe sdan hbyun l
 l de gñis kyis ni rab bcins pas l
 l skyon rnams thams cad rab tu skyes l

l lus las brtags par bgyis tsam na l sems tsam
 po yi hdod lugs la l snar brtags pa byas pa bzhin
 ses par byaho l

l phyih: phun po brtags pa ni l
 gzugs dan tshor ba min dan ni l

zhes pa ste l gzugs ni hbyun bas byun baho l gzugs
 dan kha dog la sogs pa bdag ñid yod pa dan
 med pa dan l gñis ka dan gñis ka ma yin pah
 rgyus skyes pa brtags pa²⁰ tsam na l mi bden pas
 rtog¹ mi nus pas sbu ba dan hdra ste ston. ñid
 do l l tshor ba ni bde sdug gis bdag ñid can de
 yan l rten hbrel gyi skyes pa med pah rgyu chu
 bur dan hdraho l l hdu s'es ni dnos po yod pa
 ma yin te l de ni min tsam yin no l l smig rgyu
 dan hdra bar med pah l hdu byed ni dnos po
 med pa ste l bzah ba dan btun ba dan l skom
 pa bde ba bskyed pa l de yan sa la sogs pah

²⁰ \yl hgu me

^{*} P brtags tsam na

¹ P rtag

hbyuñ. bahi. rkyen. gyis. so || de. yañ rnam. rtog. med.
 pahi. dños. po. chu. s'iñ. lta. buho || sems. de. rnam.
 par. s'es. pa. ni. rañ. dbañ. med. par. hbyuñ. bahi.
 mtshan. ñid. do || sems. ni. rnam. par. rtog. pa. tsam.
 [f. 174b] ste. sgyu. ma. lta. buho || don. dam. pa. la.
 med. paho || *pha. rol. tu. phyin. pa. las.* kyañ. gsuñs.
 pa || sems. yod. pa. dan || med. pa. dañ || gzhan. yañ. rau.
 bzhin. med. pa. stoñ. paho || sems. kyis. sems. la. bltas.
 tsam. na || gau. yañ. ma. mthoñ. bar. ston. paho ||

|| de. ltar. yin. na. bde. g'segs. bem. por. hgyur. ro ||
 zhe. na || de. ltar. ma. yin. te || nam. sems. dañ. rnam.
 par. s'es. pa. dañ || rnam. rtog. log. pahi. dus. tsam.
 na. chos. kyī. sku. thob. paho || sañs. rgyas. kyī. gnas.
 thob. ste. ye. ses. skuho || de. yañ. hdi. ltar. dnos. po.
 de. yañ. med || s'es. bya. de. yañ. hdi. ltar. med || gnas.
 pa. po. yañ. med. gnas. pa. yañ. med. paho || ro. dañ.
 hdra. bahi. tshad. ma. mkhan. byis. pa. rnam. kyī.
 rnam. rtog. yin. no || bde. g'segs. ni. hda. pa. dañ. ma.
 hoñs. pa. dan. da. ltar. ba. mkhyen. pa. yin. no ||
 mnor. par. ses. pahi. spyen. gyis. thams. cad gzigs.
 paho || sems. las. byuñ. ba. ni. sems. kyī. rnam. rtog.
 go || brtag. pa. ni. snar. bzhin. no ||

gzugs. ni. sbu. ba. bzhin. no ||
	tshor. ba. chu. bur. bzhin. no	
	hdu. s'es. smag. rgya. bzhin. no	
	hdu. byed. ni. chu. s'iñ. bzhin. no	
	rnam. par. s'es. pa. sgyu. ma. bzhin no	

|| rnam. par. rtog. pa. ni. phuñ. po. bdag. med.
 rnam. par. s'es. pa. bdag. med. duos. po. grub. pa.

hdi ltar. med. mo. gśam. mohi. buhi. dpon. bzhin,
no l

l phuñ. po. bdag. med. pa. bstan. pahı. lehu.
ste. gñis. paho ll '

ll da. ni. s'es. rab. hphel. bar. byed. pahı. don.
du. bdag. med. gñis. su. bsdus. nas. bs'ad. pa. ste l

sems. med. pas. na. chos. kyañ.³² med l

ces. pa. la. sogs. pa. la l chos. ni. dnos. po. ste. byas.
pa. dan. ma byas. pahı. phun po³² l sahi. khams. la.
sogs. pa. yan. de. bzhin no l l chos. rnams. kyı. rtsa. ba.
ni. sems. yin. pas. na. sems. hgog. paho l l gon.³⁴ du.
sems. byun. chos. ñid. las. legs. hkhyog.³⁵ pahı. tshig.
gsuns. pa l gzhan. yan. sans. rgyas. kyis. gsuñs. pa. ni l

yi. ge. med. pahı. chos. ñid. la l
l thos. pa. ci. yod [f. 175a] bs'ad. ci. yod l
l thos. dañ. bs'ad. dan. don. la. ni l
l mñam. pa. ñid. de. yi. ge. med l

gzhan. yan. sans. rgyas. kyis. gsuñs. pa. ni l

'kun. rāzōb. spyod. 'la. ma. 'brten. par l
l don. dam. pa. la. bs'ad. pa. med l

³² Xyl. . nañ.

³³ N. ma. byas. pahı. dañ. med. pahı. phuñ. po.

³⁴ N. gañ. du.

³⁵ Xyl. . hkhyogs.

| don dam pa de mṛ śes par |
 | mya uan las hḍas pṛ mṛ hbyun no |
 gzhan yañ *bstan bcos* las gsuns pa n |
 rten hbrel brten nṛs skyes pṛ gan |
 | de nṛ ston ſīd rab tu bśad |
 | rten hbrel gyis gan skyes pa dan |
 | de nṛ skye med ḥo bo yin |
 | rten hbrel. lṛ brten gan byun ba |
 | ston pa ru nṛ rab tu bśad |
 | ston ſīd śes pa gan yin pṛ |
 | bśāḥ med mkhyen pa de yin no |

| man du bśad pṛ don med yin | de ltar gñis su
 med paḥi lam gyis sans rgyas grub pa thams cad
 mkhyen paho | | deḥi lam de nes par ses par bya
 baḥi don du gñis med kyī lam gan yin pa de
 ran ſīd gñis med do | | yan na * skye ba dan hchī
 ba med pas na | yod pa dan med pa dan rtag
 pa dan mṛ rtag pa dan | dnos po yod pa dan med
 pa la sogs pa gñis ga rtogs pṛ med pas gñis su
 med paḥi ye śes so | | de ltar na gñis med do |
 | de gñis the tshom brjod du med pa śes rab
 kyī pha rol tu phyin paḥi ye ses so | | de śes nṛs
 dnos su gan byed pa de de ſīd mkhyen pas sans
 rgyas bcom ldan hḍas so | | sans rgyas des sñin
 rjeḥi stobs kyis *rab tu gsuns* so | | ma rig pa la
 sogs pa yod kyī bar la skye la len no | | ma rig
 pa la sogs pa nas hgags pa śes tsam na de ſīd
 mkhyen paho |

* N ma

hdi dag thams cad brten med yin l

zhes pa ni rten med pahi sñin rje ses rab kyi
 spyan gyis bdag med pa l dnos po ston pa. ñid
 byed pa po dan tshor ba po brten pa med pahi
 sñin rje ses rab kyi bdag med pa l dnos po ston
 ñid byed pa po dan tshor bo po brten pa med
 paho || hdi thams cad khams gsum ma lus pa ste
 med pa ston pa ñid do l l de ni don dam paho l
 l [f 175b] *ses rab kyi pha rol tu phyin pa* las
 kyan gsuns te l l gzugs rab tu mi mthon no l l zhes
 pa la sogs pa rab hbyor la gsuns so l l *rten librel*
bcu gñis hgag pahi chos ñid las l sans rgyas kyi
 yon tan gyis cha nes pa chos kyi sku ston pa
 ñid kyi dnos po rab tu bsad do l l des ni ses rab
 kyi pha rol tu phyin paho l

l ses rab bstan pahi lehu ste gsum paho l l

l l de ltar *ses rab bstan nas* da ni thabs
 bstan te kun rdzob la l

sbyin pa tshul khams bzod pa dan l

zhes bya ba la sogs pa ste l l ma 'sar tsam na
 gri'b ma h'byun ba ltar thabs 'bstan to l l dñun po
 sbyin pa rtsa bar bsad l *gzhan yan gsuns* pa l

hjig rten pa hdi thams cad ni
 l bde skyid gcig pu^u re ba yin l

l loñs. spyod. med. pañi. mi. rnams. la l

l bde. ba. re. yañ. ga. na. thob l

l sbyin. pa. btan. bas. lons spyod. hbyun l des. na.
sbyin. pa. rtsa. bar. bsad l sbyin. pa. la. yan. bzhi. ste l
chos. zañ. zñ. mi. hjigs. byams. paho l l rgyal. srñd.
bdag. gi.³⁸ mgo. nthar. thug. pa. tshun. chos sbyin.
paho l l nor l hbru l gser l dñul l rin. po. che l mu. tig l
byu. ru l sñn. rta l glan po. che l gyog l khol. po l khol.
mo l grogs. chun. ma l bu. mo bu pho l gces pañi.
nor. mgo l rna. ba l sna l lag. pa l rkan, pa l mig l
ran. gi. s'a l khrag l rus. pa l rkan. mar l tshñl. bu l pags.
pa l sññn. bdag. gi. dños. po. thams. cad. sbyin. paho l
l de l tar. yin. na byan chub sems dpañi. spyod pa
sñn. tu mi. dkah. ham l bde. bañi. thabs. sans rgyas.
thob. par.³⁹ byed. pa. la l sans rgyas. kyñ bde ba.
dan. mi. mñam. pañi. bde. babo l l sdug. bsñal. brgya
phrag. gñs spyod. pa. yan sdug bsñal du mi. hgyur.
ro l l dper. na. bu. gcñg. gsod. pañi dus su phas. rñes
pa. l tar. ro l l sems. goms. tsam. na. mi. nus. pa gan
yan. med. de l l lus pohñ. bye. brag. gñs sbrul. dan.
dug. rma. byañi. bdud rtsñho l l de goms. pas⁴⁰ dug
kyañ [f 176a] bcud. len. du hgyur ro l l khyad par.
du. dgah. ba. dan. bde ba skyeho l l goms pa gan yin
pa. de bdud. rtsñr. hgyur ba yin. pas. na l sdug bsñal.
sams. kyñ rñam. rtog. yin no l

l tshul. khrñms kyñ. thabs. mñ l tshul khrñms skad
pa spyod pa. yin l mi. dge ba bcu. spon. ba dan l

³⁸ Xyl gñs

³⁹ P bar

⁴⁰ P bas

so. so. thar. pañ.⁴¹ sdom. pa. bsrñ.⁴² pa. dan | srog.
 chags. thams. cad. la. phan. hdogs. byed. pa. byams.
 pañ. sems. dañ. ldan. pa | rañ. gñ lons. spyod. la. chog.
 s'es. pa | mñ. tshans. par. spyod. pa. spañs. pa [l] bden.
 par. smra. ba | de. ltar. byed. paho | tshig. rtsab. mñ.
 smra. ba | gzhan. gññs.⁴³ par. byed. pa | dul. bañ. spyod.
 pa. chos. bzññ. du. smra. ba.⁴⁴ gus. par. smra. ba |
 gzhan gyis. bdag. tu. gzun. ba. la. hdod. sred. pa. med.
 pa [l] hdod. pañ. sems. mams. mñ. skye. ba [l] ltad.
 mo. la sogs. pa. no. mtshar.⁴⁵ spans. pa | dran. ba gyo.
 sgyu.⁴⁶ med. pa | sans. rgyas. dan. chos. dan. dge.
 hdun. gsum. la. s'ñ. tu. mos. gus che. bañ. sems dan |
 sems. can mams. sans rgyas par. byed. pa. la. spro.
 ba. che. ba |

sbyñ pa. dan. tshul. khrñms. la sogs. kyis | yun.
 rñms. bsod. nams. bsags pa. yan | gal. te. bzod. pa.
 med. na nñ | mod.⁴⁷ la. bsod. nams med. par. hgyur.
 te | zññ. ba. lhas. kyan. gsuns. pa |

bskal. pa. ston. du. bsags. pa. yñ |
 | sbyñ. dañ. bde gs'egs. mchod. la sogs |
 | legs. spyad. gan. yñ. de. kun. yan |
 | khon. khro. gcig. gñs. hjoms. par. byed |
 | zhe. sdan. lta buñ sdñg pa. med |
 | bzod. pa. lta. buñ. dkah. thub. med |

⁴¹ Nñl bañ. sñom pa.

⁴² N. bsdññ

⁴³ Read mñes. par (?)

⁴⁴ P. : pa.

⁴⁵ Nñl. ño tshar.

⁴⁶ Nñl gyo. rgyu.

⁴⁷ P.. mdo

l de. bas. bzod. la. nan. tan. du l

l sna. tshogs. tshul. gyis. bsgom. par. byaho l

l zhes. gsuñs. so l bzod. pa. la. gsum te l sdug. bsñal
 dañ. du. len. pañ bzod. pa. dañ l brñas. pa. la. ji. mi.
 sñam. pañ. bzod. pa. dañ l chos. la. ñes. par. sems.
 pañ bzod. paho l l de. la. dañ. po. ni. su. dag. gi. skad.
 smra. na l hdi. ltar. du. bdag. gis. khyed. la. chos. kyi.
 bla. na. med pa. yañ. dag par [f. 176b] rdzogs pañ.
 sans rgyas. thob par. byed pa la l byañ. chub sems
 dpañ. spyod pa. dag. par. byed pa la l bdag. gis
 smras pa ñon. cig l mi. ñan. na. me. chen. po l hbar
 bañ. nan. du. chug. la. bsreg. s'ig l s'in. tu sdug bsñal
 hbyuñ. bar lus pos khur. cig l deñ lan ni hdi skad
 smraho l l de ltar. byuñ. mod. s'm tu spro l bdag cag
 chos. kyi. bla. na. med. pañ rdzogs pañ sañs
 rgyas l byañ. chub sems. dpañ spyod pa dag par
 byed pañ don du l stoñ gsum gyi stoñ chen. polu
 hñg rten. gyi. kham. su me. hbar. ba yod pa la l
 tshuñs. pañ. gñis ran. nas htshod^a l khyed gsuñs
 pañ me. lra. bu smos. kyañ ci. htshal l gzhan gyis
 brñas pa la ji mi sñam pañ bzod pa ni l brtags.
 pas. khro ba ma^a mthoñ bar. mtshon. nas. sa. bead
 em yod pa la bla l bag bzod pa bskyed la l bdag
 gis lag brgya phrog gcod pa po yañ. spyi bor
 hkhur ro l l deñ thog tu yañ byams pañ sems dañ
 l dan no l l chos la ñes par sems dpañ bzod. pa ni l
 s'm tu zab pañ theg pa la s'm tu legs pañ

^a P. htshed

^a P. mi

thub pañi chos la thog ma nas rñed pa la skad
 cig kyan sems the tshom mi za bar kha cig ni
 chos la nes par sems pañi bzod pañi hdod lugs
 ni gzhan gyis brñas pa ji mi sñam pañi bzod pa
 bzhin du lde la khyed ni chos kyī dnos po ran la
 brten pas so⁸⁰ |

| brtson hgrus ni *zhi ba lhas* gsuns pa |
 hdi ltar brtson la byan chub gnas |
 | rlun med hgros ba med pa bzhin |
 | bsod nams brtson hgrus med mi hbyun |
 | brtson gan dge la spro ba yin |

zhes gsuns pas so || brtson hgrus byed pañi don
 lta ba ni | cis kyan mdzah ba dan bral ba | mi
 mdzah ba dan hgrog pa dan | nan dan rgas dan
 hchi ba dan mya nan la sogs pañi sdug bsnal
 nan son la sogs par lhun nas rtag tu bde ba skad
 cig bde bar lta ba | mi khom pañi gnas brgyad
 las grol dus su byin [f 177a] chub kyī spyod pa
 la yan dag par bltas nas le lo spans te brtan par
 byas nas the tshom med par sdug bsnal, spans
 pañi don du brtson hgrus brtsam par byaho |

| bsam gtan ni s'es rab dan thabs gñis su byis
 nas sems rtse gcig tu byed pa ni bsam gtan no | s'es
 rab ni snar bstan pa bzhin no || sbyin pañi pho rol
 tu phyin pa l' sogs pa ster ba po dan len pa po
 gan yan mi dmigs par ston pa ñid du rtog paho |
 | ji ma. ji ltar glun mams la bskor nas bzlog pa
 bzhin du s'es rab kyī pha rol tu phyin pas sbyin

pahī pha rol tu phyin pa la sogs pa la khyab
paho || de ltar khyab paho |

| pha rol tu phyin pa bsduṣ pa ni | ran gi don
rnamṣ paṅs pa ni sbyin paho || gzhan la phan
hdogs pa ni tshul khrims so || hgro ba spans pa ni
bzod paho || dge ba la brtson pa ni brtson hgrus
so || sdig pas mi gos pa cig pu ni bsaṃ gtan no |
| bden pa don dam pa bstan pa ni 'ses rab bo¹¹ |
| sems can rnamṣ la 'ñin rjes khyab par byed pa
ni 'ses rab ro¹² || sans rgyas sgrub par byed pa
ni pha dan ma dan bu mo dan gñen dan hkhor
dan chun ma la sogs pa rgyal sa dan phyug po¹³
dan skyid pa la sogs pa zan lhag bzhiṃ du spans
nas grol bahi don du nags gseb du hgro bar
byaho || sbyin pa la sogs sdug bśnal ma yin zhiṃ |
sans rgyas thob pahī bde ba dan mi mñam mo |

thabs bstan pahī lehu ste bzhi paho || ||

|| thabs dan 'ses rab gnas pa la |

zhes pa ni || 'ses rab ni 'nar gsuns pa bzhiṃ no || ji
ltar rten hbrel gyi skyes pas dnos por brtags pahī
mtshan űid do || thabs ni snar bśad pa bzhiṃ sbyin
pa la sogs pa byed do || de gñis gcig tu byas te
bstan par byed pa ni bla ma med na rmi lam
na yan hbyuñ no || de ltar yin na thabs dan ses

¹ P po

¹¹ Xyl bo

¹² Xyl pa

rab gñis su de phye nas gñis su byun yan
 sbyin pa [f 177b] la sogs pa dbye na man
 du hgyur bahu skyon byun zhe na lhdā dag thams
 cad min tsam ste thabs dan ses rab dpe kun
 rdzob tsam la brten nas grub bo || *pha rol tu*
phyin pa nas kyan gsuns so || sbyin pahu pha rol
 tu phyin pa ni min tsam mo || ses rab kyī pha
 rol tu phyin pa ni min tsam mo || khams gsum
 yan min tsam mo |

l de gñis gsal bar gsuns pas
 gan las gan byun min de ni |

zhes pa la sogs gsuns te l suar brtags pa bzhi |
 chos min tsam du bstan te l don dam par dnos po
 med pahu

chos de med pas chos fñid yin |

zhes pa ni l min tsam du grub pa ste dnos po ston
 pa fñid yin | rten hbrel las byun ba kun rdzob
 tsam mo |

ma byun min ni ston fñid yin |

zhes pa la sogs pa ni l kun rdzob tu min rtags pa
 tsam yin no || *sgra mkhan pa* na re sgra las
 thams cad byun zer ba la de rau yan kun rdzob
 la min tsam du grub paho⁴⁴ |

de ltar rnam rtog gan byun ba |

zhes pa la sogs pa ni min tsam du yin l ston⁴⁵ pa
 fñid du brtag pa suar bzhi du go slaho |

⁴⁴ P po

⁴⁵ P stod fñid

mig. gis. mthou. bahu. gzugs. de. ni l

zhes. pa. la. sogs. pa. ni l mig. gis. gzugs mthon. ba
la. sogs. pa. bcom. ldan. hdas. kyis. lun. bstan. pa. ni.
kun. rdzob. la. bstan. paho l

rdzun. gyi. na. rgyal. hjug. rten pa l

zhes. pa. la. sogs. pa. la l na. rgyal. gyis. sems. can
brten. nam l yul. dan. dus. tshod la. brten nas l bcom.
ldan. hdas. kyis. brdzun can. lta. bur. gsuñs so l l don.
dam. pa. la. bs'ad. med do l l don. dam. pahu. gtan. la.
lbebs pahu. thabs. su. rdzun. du. bs'ad. do l l hphags.
pahu. bden. pa. bzhi. ni l sdug. bs'al. gyi. bden. pa.
dan l kun. lbyun gi. bden. pa. dan l hgog. pahu. bden.
pa. dan l lam. gyi. bden. pa. la. sogs. pa. kun. rdzob
pa. la. bstan. to l

rten hbrel. hdzom. pas mthou. ba. gan l

zhes pa la. sogs. pa ni l hdren [f. 178a] pa bcom
ldan. hdas. kyis gsuñs so l l gzugs sgra la. sogs pa
hdzom. par. hdod pahu. sems. can rnam la snañ
bar bstan. to l l gan gis. gan la. thabs sna tshogs
kyi sgo nas sems can gdul byar btul nas de
rnam grol bar byas nas hdren pas. na bcom.
ldan hdas so l

hdzin pa spyod pahu. sa yod. pa l

zhes pa la sogs pa. la l kun. rdzob la brten nas
sa dan po la sogs pa. bstan paho l l don dam pahu
sa ni blo s'in tu phra ba mthar thug med pa l
rtog pa dan bral. ba. ston. f'id. du. mkhyen pahu s'es.

rab can gan la yod pa de blo ldan yin te | de
ni bcom ldan hdas so |

mig gis gzugs kyan mthon mi hgyur |

la sogs pa ni | rab rib can lta bu mig ran gis
mig dan gzugs mi mthon no | sems chos de yan
sems kyes sems la bltas tsam na sems mi mthon.
no | | des na yod par mi hgyur ro | | *tin ne hdzin.*
gyi rgyal pohi mdo las kyan gsuns te | mig dan |
rna ba dan | sna dan | lce dan | lus. dan | yid dan
gzugs dan | sgra dan | dri. dan | ro dan | reg bya
dan | chos med | ces gsuns so |

de ni hjug bsdu ba gsuns pa ni |
gan snan thams cad la sogs pa ste |

snar bs'ad pahı thabs dan ses rab gñis gcig
tu byas pahı. ye ses la sogs pa rdzun du bsad
paho |

hjug rten pas ni gan spans pa |

zhes pa ni | phyin ci ma log pa de de ñid | hjug
rten pa tha mal pas | gan la ma rtogs pa gan
yid kyı bsam pad⁴⁶ ma gyur | yid kyes bsam gyis.
mi khyab pa | dban po yul du ma gyur pa | ma
rig panı lin thog gi. mun pas bkag pas ma
mthon ba spans pa | dban po sin tu rnon po
hphags pahı ye ses kyes mthon bahı yul don dam
paho | | hphags pa *gha. na bhu huhı mdo* las |

⁴⁶ N par ma gyur

de ñid s'in tu no mtshar can |
 | zab pa de ni mthah med pa |
 | de ni rñied par [f 178b] dkah bas na |
 | hjug rten pa yi blo yis ni |
 | de yis spyod yul ye ses med ||

kun rdzob. dan don dam pahı bden pahı lehu
 ste lna paho || ||

|| hgro ba rigs drug las srid pa hpho bahı
 thabs sans rgyas thob par byed pahı thabs
 rdzogs so || ||

|| pa ndı ta byams pa mgon pos mdzad paho |
 | pa ndı ta zla ba gzhon nu la | gru ston
 chun gıs zhus nas ran⁴⁷ hgyur du
 mdzad pa rdzogs so || ||

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